

THE JAPAN CHRISTIAN QUARTERLY

Vol. VI. No. 2

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SPECIAL RURAL NUMBER

RURAL CONDITIONS
RURAL EVANGELISM
RURAL LIFE
RURAL RELIGION
RURAL SCHOOLS
RURAL WORK
RURAL WOMEN

KINGDOM OF GOD MOVEMENT

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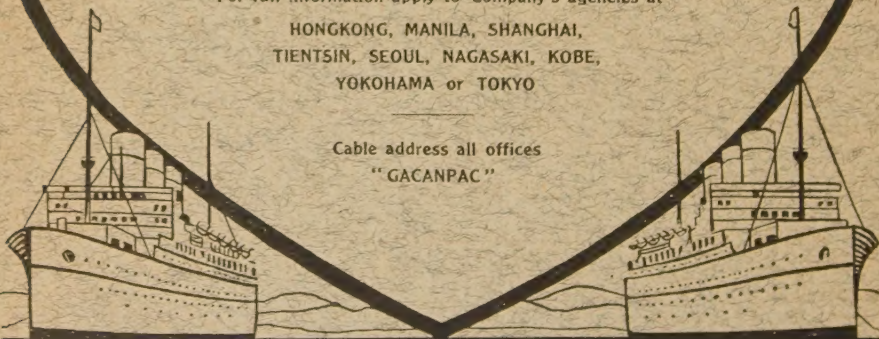
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THE JAPAN CHRISTIAN QUARTERLY

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EDITORIAL NOTES

EASTER AND PENTECOST

These notes are written in Easter Week; ere the next number of the *Quarterly* is published, Pentecost 1931 will have come and gone. It is not unnatural therefore that our first thoughts should be in connexion with these two great facts of Christian history and experience. That they have a close connexion with one another goes without saying, that they should be central in our life and message is certain. As Moberley in his *Atonement and Personality* has said, "An exposition of the atonement which leaves out Pentecost, leaves the atonement unintelligible—in relation to us. Christ is crucified first and risen before our eyes; that Christ crucified and risen may be the secret love and power of our hearts. Pentecost is the realization, in human spirits, of Calvary."

The present issue is largely devoted to Rural Evangelism, its methods and problems. The remaining articles also are connected with what we do rather than with what we are or say. It is only right that we should thus take stock of our work from time to time, for we offer no glory to God by being content with inferior workmanship. The old idea that the dunce of the family had better 'go into the Church' has happily gone; rather to-day, certainly in the more responsible bodies, increasing emphasis is being laid on the standards required for the ministry. This is even more true of missionary work.

But despite, or should we say, because of these increasing demands, it is all the more essential to remember that "the whole burden of

our message is that God has done something, not we."¹ It is the constraining realization of this fact which lies at the back of the whole missionary enterprise. Christianity, whatever may be its shortcomings in outward expression, is essentially "God's spell." In its appreciation of beauty, in its adaptability to home needs and conditions, in its ability to enter into the very life of the people of Japan, it may still fall far short of the native religions, but it has what they have not; it has Calvary and Pentecost. "The crucifixion and the resurrection are not merely past events of history; they are energising facts from which no lapse of centuries can sever us."² "Pentecost is not merely an event in time, it is a continuing principle."³ In short they have a living message for us to-day. We are sometimes prone to forget this because we are so busy with our work for God. Schemes of reconstruction, social programmes, improvements of method and the like all have their part; but the thing that vitalizes them is God's work for us. May God grant that as our thoughts once more turn to the green hill and the upper room, we may catch anew the Spirit of Christ in His redeeming, empowering love for mankind.

RURAL EVANGELISM

"The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavour we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental and social. We are therefore desirous that the programme of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships."⁴ With these words the International Missionary Council at its Jerusalem Meeting stated the principle which lies behind all Rural Evangelism. It is the failure to appreciate the statement as a whole which lies at the back of much of the criticism one hears nowadays on the subject of a rural programme. "Why all this fuss

¹ Paton. *A Faith for the World*, p. 100.

² Liddon. *The Divinity of our Lord*. p. 351.

³ Stanley Jones. *The Christ of Every Road*. p. 162.

⁴ *Jerusalem Meeting Report*. Vol. VI. p. 287.

suddenly about country evangelism? Why all this emphasis on specialization? Human nature is fundamentally the same whether in village or town? Our business is to preach the gospel, not to teach farmers how to grow potatoes." Let us look more closely at the objections of which the above are but the vocal expression.

It is a significant fact that two-thirds of the world's population is rural. It is further a significant fact that in Japan, in a land which is rapidly becoming industrialized, half the population still lives in the country, and that their number shews no sign of decreasing. The city only absorbs the increase of population. Country people of course are credited with being conservative and behind the times, but this does not in any way lessen their influence. To ignore it is the height of folly. But is even this assertion true? We took up as we were writing these words two books, *The Japan Year Book* and *The Japan Christian Year Book* and examined at random in each a couple of pages of the section devoted to "Who's Who?" In the former we found among a list of business men, bankers, politicians, merchants, actors, educationalists, scientists, diplomats and military men, that nearly three-quarters were of country origin; in the latter of eighteen pastors, thirteen were born in the country. May it not be more correct to say with Rousseau, "It is the country which makes the land; it is the country people who make the nation"? Further, it is an indisputable fact that the countryman is more sensitive to the spiritual than his town cousin. Dean Inge has incisively remarked, "The modern town-dweller has no God and no Devil; he lives without awe, without admiration, without fear."⁵ He could hardly thus describe the peasant, certainly of Japan. What then has made the countryman so irresponsive to the Christian message? Partly because he hasn't heard it! The Christian Church has not yet occupied 1% of the villages of this land. Partly, because it is still something in his mind which is divorced from his daily life, a thing which his present religion is not. There is truth in the Bishop of Birmingham's point that the Christianity of southern Italy is coloured by the Iberian ancestry of its believers. It is in order to remedy this mistake that the matter of the presentation of the Christian message to the rural community is of such importance.

⁵ Inge. *Outspoken Essays*. Series 1. p. 29.

This leads on to the next point, the need of the specialist. Dr. Butterfield, President of Michigan State College, whom it is our good fortune to welcome to Japan in the near future to advise us on Rural Evangelism, has recently issued his findings on India.⁶ The Secretary of the National Christian Council of that land in his review of the book quotes Dr. Mott's Foreword, "This compact volume affords the most comprehensive, up-to-date, informing, and forward-looking conspectus now available regarding the rural needs and problems of India and the measures for meeting them. In the experiences, insights and recommendations here recorded will be found the materials needed for the formulation of a really statesmanlike, and therefore adequate, Christian programme for rural fields, large and small." He then adds, "This is a noble tribute, but a careful study of the book leads us to the conclusion that it is well deserved..... The book will rank with the writings of Mr. Brayne."⁷ Mr. Brayne is an eminent Indian Civilian, who is a recognised authority on things rural.

Nobody will dispute the need of special training for the medical missionary. We have at last begun to awake to the value of special preparation for the educationalist. Then if it be true, as Dr. Butterfield has said, that "rural folk are not fundamentally different from other people, but their channel of self-expression, their handling of ideas, their ways of thinking about problems, are profoundly influenced by their social apartness, their lack of constant contacts with other interests, their relative freedom from noise and pressure,"⁸ surely there is the need also that rural worker be trained for his job? Undoubtedly the best school, as Mr. Ogawa points out in his article in this number, is that of experience; but a mind which is ready to learn is an essential for all who would enter it. To quote Dr. Butterfield once more, "It will not do at all to transfer the experiences of the city church into the rural village. The very programme of the Church, especially its organization and certain of its activities, must be studied in the light of the peculiar needs of the village and the village people."⁹ It is for this reason that we welcome the

⁶ Butterfield, *The Christian Mission in Rural India*.

⁷ J. Z. Hodge. *The National Christian Council Review*. Vol. II. No. 3. p. 161.

⁸ *Jerusalem Meeting Report*. Vol. VI. p. 9.

⁹ *Ibid.* p. 23.

proposed training schools for rural workers, which are being arranged by the National Christian Council. Such schools mark but a beginning, but they are capable of considerable expansion.

Finally, there are those who say that all this programme of social uplift is not so much the function of the Church as of the state. In modern society this is probably true. Dr. Butterfield himself admits this, when he says, "eventually governments will have to train most of the rural leadership in the country."¹⁰ But it still rests with the Church to blaze the trail, as it has done in nearly every other reform movement in history. The method therefore recommended to the Indian Church is that of having 'Rural Re-construction Units,' i.e. demonstration centres upon which the Church should concentrate its best efforts to shew what a Christian rural community should be. A vague nation-wide programme will get nowhere; with present occupancy and resources it is an impossibility. But a strong Christian model village or community is likely to have an effect far outside its borders. In this method lies the secret of Nishida Tenko's influence. It is along this line that the greatest hope for the future lies.

THE PRESS AND RELIGION

One of the most significant features of the present religious situation in Japan is the growing publicity given by the press to religious news and ideas. The newspaper editor has a canny knowledge of public opinion and demands, and he would not provide such articles if he did not feel that his readers desired them. The *Osaka Mainichi*, the biggest paper in the country, has now a religious column appearing two or three times a week. It started this feature some years ago, dropped it because it did not think it was wanted, and re-started it in answer to popular demand. The *Yomiuri*, another big daily, has a full-time religious editor and two or three columns of religious matter every day. Other of the big papers quite frequently carry religious articles. In the provinces the situation is even more hopeful. Negotiations which we have carried on with various papers have invariably met with a sympathetic response. Indeed one paper is now paying for the material supplied, and in this respect is the pioneer of what will be the usual procedure in future, if the

¹⁰ *Ibid.* p. 24.

religious forces are prepared to take the opportunity thus offered. While of course the articles are not necessarily Christian, as is inevitable in a country with three religions, yet Christian writers get a generous share of space and have no cause for complaint.

To try and meet the situation, even in a small way, the Japan Christian News Agency, a co-operative and inter-denominational body, is now issuing two good articles a week, which are syndicated to about forty papers. It is only limited resources which prevent an almost unlimited expansion of this system. With adequate backing for a short period, there is no reason why within a few years it should not be possible to have a Christian news agency of equal status with other news agencies in the country, providing good and up-to-date material to the secular press and receiving fair payment for the same. Once such a goal is reached, the Agency will be in a position to support itself and so make a permanent contribution to the evangelization of Japan. The urgent question is, Is this present opportunity to be taken? ¥10,000 a year for three years should make the position secure. What it will mean to the whole Christian campaign, especially in the country parts, to have the daily press carrying regular and good Christian articles cannot be over-estimated.



THE KAGAWA-SUGIYAMA RURAL GOSPEL SCHOOL 1931

MR. MASUZAKI. MR. SUGIYAMA. DR. KAGAWA.
(SEATED ON THE GROUND.)

THE RURAL PROBLEM

Some aspects of the rural problem with which religious workers should be familiar.

MOTOJIRO SUGIYAMA

Of recent years the capitalistic system has been gradually reaching an impasse, and this situation has now reached the rural districts. We find, on the one hand, that the villages and rural districts have been growing gradually more and more destitute, and in addition to that, the low prices of rice and of silk cocoons prevalent last year, have literally forced the rural districts into the depths of poverty. Because of this, the rural problem has become one of Japan's most serious problems. The newspapers and magazines vie with each other in printing articles on the subject, until to-day it has become the fashion everywhere to discuss the rural problem. We must not fail to notice this general phenomenon, which is apparent in every sphere of society. As religious workers, we should give proper consideration to this important problem, until we thoroughly understand it. It is my intention in writing briefly on the subject, to present some facts for your consideration.

Let us consider first the origin of the rural problem. If rural districts were unnecessary to society and to the nation, or like the appendix in the body, had no particular function, there would be no rural problem. But as I stated in my article in last year's *Christian Movement*, the rural problem is important from the economic, the social, and the spiritual standpoint. Many problems arise as these rural districts, so vital to the nation, become more and more impoverished, and fall into ruin. In the last analysis, the rural problems involves the gradual decline of the most important elements in society.

Sir Horace Plunkett, in discussing the question, "What is the rural problem?" has laid down a principle in these words, "Better farming, better business, better living"; that is, in order to arouse the rural districts to new vigour, it is necessary to improve the technique of farming, farm management, and living conditions on the farm. But in Japan, the rural problem is still more complicated

in that the occupation of the majority of the inhabitants of the rural districts is intimately connected with the family and social life of the villages and farms. What affects the one, affects the other. For example, there is a close relation between the management of the farm work and the economy of the farm home. In reality, when you speak of the rural problem, you are discussing in a vague and general way a group of several problems, such as the economic problem of the farm home, the management of farms, the problem of tenancy, the problem of the apportionment of taxes to rural districts, rural education, rural hygiene, rural finance. At times we point out the particular problem among these which is disturbing society most seriously, and call that the rural problem. For example, the problem of the division of profits between landowners and tenants, or the low prices of rice and silk cocoons.

Now there are at least three ways of looking at the rural problem. That is, we may look at it from within, or we may look at it from the outside, that is, from the standpoint of the elements of society which are not rural, or again we may look at the problem from the united viewpoint of both the rural and urban elements in society, that is, from the viewpoint of society as a whole. The first two of these each represent the viewpoint of only a section of society, and in general are based upon an occupational or class view of the problem. The last of the three, which represents the viewpoint of society as a whole, is based on an attitude which is superior to occupational bias or class feeling. In a perfect and ideal society, where the relation to the advantage or disadvantage of the several elements of society is regulated and controlled, these various elements may agree in their conclusions, but in the imperfect society of today, we cannot hope that these will harmonize. In order to grasp the rural problem thoroughly, we must first decide from which standpoint we will study it. I believe that the rural problem is the problem of the farms and villages themselves, and the people who live in them. For this reason, I feel that while there are these three ways of viewing the rural problem, it is correct to look at it as the problem of one element of society, and to regard it from the occupational and class viewpoint.

As I have previously stated, the rural problem contains many varied elements, and to investigate each one of these minutely is

not an easy task. What are the things, then, which we, as religious workers, should first know about the rural problem? I will set down two or three points.

The Rural-Social Problem

Since the task of the religious worker is the enlightenment of society, the religious worker should first of all take note of the social aspect of the rural problem. Dr. Nasu has pointed out the following fifteen characteristics of the rural social problem.

- (1) It is difficult to make the schemes for solving the social problem of a radical character.
- (2) Private ownership of the means of production is never abrogated.
- (3) There are many quarrels relative to the means of production and conditions governing the leasing of land, (the problem of tenancy).
- (4) Because of the involved nature of the class composition of the farm in Community population, there is no clear or deep rooted class-distinction.
- (5) When trouble breaks out, the reaction to the quarrel permeates every aspect of daily life and spreads over the whole community. Moreover the nature of the struggle is more emotional than intellectual, which may lead to grave consequences.
- (6) The social movement is in general, passive, and seeks immediate profit, so that it lacks permanence.
- (7) The pressure of the problem of over-population is felt without having any connection with the economic structure of society.
- (8) There is an increase in extent of those regions where the majority of the rural population are chronically half-unemployed.
- (9) The problem of poverty, while it does not often take the form which it does in the cities, is widespread and universal.
- (10) To deal with the problem of rural labour special caution is required.
- (11) There are problems of villages with special clans or groups.
- (12) There are frequent instances where whole villages quarrel with other villages over the division of water rights.

- (13) Occasionally we find traces of old-fashioned sex customs between the young men and women.
- (14) The division of the population of the village into groups by sex and age produces a peculiar atmosphere in the social life.
- (15) As a rule the social life is lacking in all kinds of cultural facilities.

I do not agree with all of the above points, and I do not want to take the time to criticize each one now, but I will, however, discuss in detail one or two of the most important of them.

1. The struggle between land-owners and tenants.

The problem of the struggle between land-owners and tenants is a vortex of difficulty which is entered in the problem of land and the division of the yield of the land. Some people regard the reduction of land rents as an unreasonable thing, but in this they are greatly mistaken. Land rents, or tenancy charges in Japan are on the whole very high. In fact, they are similar to the land-tax in kind of feudal days. The origin of the problem lies in the fact that the land-owners look for too much. Look at the figures for the average amount of land rents for all of Japan, as recorded by the Kangyo Bank in their investigation for 1928.

ACTUAL RECEIPTS IN LAND RENTS

	Best grade	Middle grade	Lowest grade
Best-grade rice fields (in koku*).....	1.27	1.01	.77
Dry fields, best grade.....	25.66	18.47	11.96

This amounts to about fifty-five percent of the harvest on the average. Though you search the world over, you will not find such a high rate as this which prevails in Japan. If in order to make the charges more moderate, we follow the rule for calculating the proportional division of the harvest, which Dr. Nasu has proposed, and with which you are all familiar, we would have to reduce the prevailing tenant charges thirty to forty percent. According to this method, approximately on an average one-third to one-fourth of the amount of the value of the harvest may be taken over by the land-owner. For this reason, the movement to reduce the land rents of tenant farmers is not an insurrection, nor an idea which shows the

* One koku=5 bushels approx.

demoralization of the times. It is reasonable that an awakened rural population should undertake this reform, and we, as Christians, who profess to be interested in a righteous society, should support it whole heartedly.

But the problem of the struggle between land-owners and tenants has developed into the land problem. It is a mistake that the farmer who lives on the land should have no control over the cultivation of the land. The Japanese tenant loves the land as though it were his own. He enriches it, and improves it. It is a great mistake that according to our system of laws of tenure he can be thrown out at the whim of the land-owner. Looking at it from the standpoint of an agricultural policy, or regarding it from the viewpoint of society, it is important that farmers should be given security of land tenure. Whether the land should be given to the farmers, or a landed-farmer class created, or the land made a national possession,—for there are many schemes for accomplishing this end,—it is of the utmost importance that by some means or other the land should be granted to the farmers, and that they should be given security in earning their living. There is no hope of solving the rural problem of Japan, until the land problem is solved. As religious workers, it is essential we should study this most important land problem.

In the second place, there is a special labour problem in rural districts. In dealing with the problem, we must use special methods. For example, there is the problem of seasonal labour, and there are some who seek work in the cities or elsewhere during the winter, and the leisure months of farming. In Tanba and its vicinity, there are men who work in the wine shops during the winter; in and around Niigata there are the fellows who work in the public baths, or who are pedlars of patent medicines. And we have a stream of girls going into the spinning factories as factory hands, because of the difficulty of making a living on the farms. Even today we find men who go out to gather up factory workers from among the girls. There are many abuses connected with this system, and for this reason we have organized today Girl Factory Workers' Co-operatives, as a means of protecting girls who go away from home to work as factory hands. From the above instances, you will recognize the special nature of the rural labour problem.

One aspect of the rural labour problem which I particularly want

to stress is the problem of child labour on the farms. You do not find in the country, children grouped together for work, as you do in city factories. Since they are at work in every household, scattered here and there, you do not notice them as a general thing, but there are many in the rural villages who are forced to labour. Go into a country village, and inspect the situation carefully. You will find immature children at work in the fields, in the house, and on the roads. If there is need in the cities for a law to protect child labour in the factories, there is the same need in the villages and on the farms for protection of young children.

In the next place there is no one more pitiable than the woman on the farm and in the villages. When she has but barely grown out of her own babyhood, she has to carry around on her back a child almost as big as she is; and when she has graduated from the primary school she must go to work, either as a maid, or as a factory worker. If when she marries, she finds herself settled in the home of a farmer, she is tormented by poverty and frequent child-birth, and must stand on her feet all day long without a moment of leisure, working in the fields, or in a gloomy, dark kitchen, or at the washing or sewing. It is no wonder that when you look at a woman of the farm who is past forty years of age, you find her ill-nourished, her hair lacking in gloss, and her face colourless. It is our duty to give to this farm woman nourishment, and hope, and joy.

When it comes to the bearing of children, which is said to be the most important service of woman, there are no midwives in the country to help the women at this time. Even if there were, the farm women do not have the ten or fifteen yen necessary for their remuneration. So the neighbouring women and friends gather together, and give their services. Of course, it is too much to expect them to have much idea of sanitation, and as a result, child-bed fever is common, and there is frequent loss of life. It is not strange that the problem of the woman of the farm should arise when there seems to be nothing for these unfortunate women but to suffer in silence, to bear many children, and to hurry on to their own graves. It is surely our responsibility to sympathize with these women, to give careful study and consideration to this question, and to find adequate measure for their relief.

The high infant mortality rate of the rural districts is also a

great problem. If, as is often said, we are to measure the degree of civilization by the infant mortality rate, then in the rural districts of Japan medical science is retreating rather than advancing, for the infant mortality rate is climbing higher and higher. In the case of an exceptional village, there were two hundred and sixty-six deaths out of a thousand births. What is it that leads to so many deaths? In the first place, the mother is often under-nourished. Then, she is often lacking in knowledge of hygiene and sanitation. In the third place, there is no equipment for medical treatment. Lastly there is no adequate distribution of ice, or milk, and the like. We should give this problem careful consideration, and having determined the fundamental cause, exert every effort to relieve these women of their misfortunes.

The opportunities for education in the farms and villages of to-day are limited to the primary school, or the supplementary schools. But if we think that the problem of education in the rural districts is finished when we have sent the children to school, we are greatly mistaken. For we should be continually educating the entire population of the village, from the children up to the old people, but at the present we have no means of doing this.

In educational circles to-day we find a great deal of discussion on the training of children from babyhood to the time when they are ready for kindergarten, and there is great need for equipment for the education of this age-group in the farms and villages, or for giving the mothers special advice and encouragement in regard to the training of the little children.

There are many villages where there are no kindergartens. First of all, it would be a good plan to develop kindergartens out of the day nurseries which take care of the children during the farmers' busy seasons. But it is also important to take measures to fit the present primary school into the life of the villages and farms. For while the primary schools use up over fifty percent of the village tax receipts, they produce children who are of no use to the community. It is of the utmost importance that the primary school should be reformed and adapted to village life.

In the second place although we find in the villages such organizations as Young Men's Societies, Young Women's Groups, and also the supplementary schools, the function of education is not

completely met by these means. In order truly to educate these young people, we have of late organized the Peasant Gospel Schools, placing them everywhere possible. These schools are essential for building up young men and women of energetic and practical character.

We are also trying to educate the masters of the houses, and their wives. You often hear people speak of adult education, but it is not too much to say that it is not yet practiced in the villages. It is possible to develop men of real character by talking with these men and teaching them in simple language such subjects as the technique of farming (of course this should be stressed) and political problems, current events, and foreign relations. Similarly the women should be given instruction in child training, cooking, sewing, and other subjects to increase their practical intelligence.

In rural districts, elderly people have a great deal of influence. For this reason, if they are opposed to any move, you can accomplish nothing, and it is just as necessary to educate the old people of the village also.

In accordance with the above suggestions, it is of vital importance to the present-day village to consider how to educate the whole community, dividing the people into groups according to age, but making the village life the centre of it all. As religious workers, we should give the matter careful thought, and to do this is by no means a fruitless ask.

I would like to take up in detail the economic problem of the rural districts, as herein lies the root of many of the problems of these communities, but I have already exceeded the limits set for this article, I will close, therefore by setting down some figures on the economic condition of the farms and villages, and also some on the cost of living, and leave the rest to the investigation and study of my readers.

THE FINANCIAL STATUS OF THE FARM HOME

(Based on the findings of the Imperial Farm Association 1927)

1. SIZE OF FARMS

1. *Acreage used in farming.*

Dry and rice fields.....	5.63 tan*
Other cultivation.....	5.30 „
Total	10.93 „

* One tan = .245 acres.

2. COST OF LIVING

	Landowner Based on av. of 70 households	Part Land- owner, part Tenant Based on av. of 56 households	Tenant Farmer Based on av. of 55 households	Average Based on av. of 181 households
<i>1. Primary Costs.</i>				
1. Housing	44.670	31.549	22.854	33.981
2. Food.....	545.304	493.298	432.954	495.075
3. Clothing	120.401	96.074	69.964	97.548
4. Fuel and Light.....	79.653	70.267	68.400	73.330
5. Tools	31.214	25.442	22.338	26.731
Totals of Primary Costs...	821.241	716.630	616.510	726.665
<i>2. Secondary Costs.</i>				
1. Culture	11.191	7.450	6.537	8.619
2. Education	49.673	14.196	6.836	25.680
3. Entertaining, etc.....	106.404	85.524	51.639	83.303
4. Various Credits.....	40.067	37.712	19.270	33.019
5. Luxuries	62.876	41.689	38.102	48.793
6. Recreation	13.281	5.700	4.399	8.236
7. Insurance and Health.....	60.495	72.136	32.968	55.732
8. Festivals, Weddings, Funerals	97.568	42.813	55.600	67.874
9. Additional Items	55.836	65.958	40.405	56.710
Total, Secondary Costs ...	497.391	373.178	263.756	387.966
10. Unpaid Accounts	1.766	2.129	4.796	2.799
<i>Grand Total</i>	1,320.399	1,091.937	885.063	1,117.430

PEASANT GOSPEL SCHOOLS

A. R. STONE

Within the last three years, Peasant Gospel Schools have become a definite part of the programme of the Christian forces in Japan. They occupy an important place in the 1931 plans of the Kingdom of God Movement. It is only natural that they should be taken up by this movement, for the first real Peasant Gospel School in Japan was held at Dr. Kagawa's rural settlement near Osaka. These schools are deemed so important, that early in April, the Kingdom of God Movement is to conduct a conference for the enlisting and training of leaders for these schools. At this conference, those already connected with such schools will pool their experiences, and share them with the others who contemplate entering upon similar lines of rural evangelism. The writer wishes that this article could have been written after that conference.

As far as the writer is able to discover, the first Peasant Gospel School in Japan was opened as recently as 1926 by Dr. Kagawa and Rev. M. Sugiyama. It was inspired on the one hand by the Danish Folk High Schools, and on the other by the dire needs of rural Japan. It was conducted for one month, and the membership was limited to fifteen young farmers, who came from as many different prefectures. The curriculum was divided into three general subjects: the History of Civilization, Rural Sociology, and Bible. Its purpose was to train young men who would return to their home villages as leaders. This school has since been continued yearly under the leadership of Mr. Sugiyama.

By 1928, several Rural Schools had sprung up. Mr. Hirabayashi's school in Shizuoka prefecture, is the most realistic copy in Japan of the Danish Folk Schools and has a one year course.

Mr. Y. Kurihara's school in Gumma prefecture has a one month course; but all the other schools, with perhaps one exception, give short-term courses varying in length from three to ten days. The total number of Peasant Gospel Schools in Japan in 1930 did not

exceed fourteen; but that number has probably doubled this last winter; and with the added impetus of the Kingdom of God Movement, it should reach 50 within another year or two. Nagano prefecture started with one school in 1929, and now boasts four different schools. The students, in most cases have been men only, though it has not always been so restricted. One or two schools have been purposely co-educational; and again in one prefecture separate schools are held at different times for men and for women.

The purpose of the Peasant Gospel Schools is to produce rural leaders. Rural Christian Leadership Training Schools would perhaps more adequately describe their nature and purpose. The aim is to give the students intensive training along such lines as will help them to *lead* in the reconstruction of their own villages in a practical Christian way. These schools purpose to bring before the non-Christian students a vision of dynamic Christianity. It is further purposed to strengthen the Christian faith and practice of those students already Christian, and to make them realize deeply the implications of their religion in their own everyday lives. The purpose is then in a word to teach the students how to live and to lead in a Christian way. It is hoped to inspire each student to work for the building of the Kingdom of God in his own village on his return.

The most difficult problem is that of securing students. However, in prefectures where newspaper evangelism work is carried on at all extensively, students are readily secured by circularizing the correspondents. It has been suggested that a nation-wide coordination of Peasant Gospel Schools be effected, and that this movement cooperate with the nation-wide Newspaper Evangelism movement, to form one movement. At any rate, Newspaper Evangelism has been the best method to date of securing students for these leadership training schools. Students thus secured are not Christians, but are definite enquirers and forward-looking; and in most cases, they are young men of ability and promise. Other schools secure their students by contacts made through rural churches. Others again advertise in the daily press. The Kagawa-Sugiyama school is besieged with applications; and already the local schools in the less conservative prefectures are having little difficulty in reaching their full quota. In most schools, it is felt that the best results are obtained with a

school of not more than twenty pupils, and if the students are all strangers (to each other), fifteen is probably a good maximum.

As to the quality of students accepted, they must all be farmers; and should be young men who will remain on the farm. One school, in order to insure this, limits attendance to eldest sons, for under the family system, they are almost certain to remain in the villages. Students are from 18 to 30 years of age, but the majority of them are between 20 and 25 years. They all must have at least a primary school education, and students with middle school standing are preferred. The writer's experience has been that at least one-third of the students in a school should be either Christians or well advanced Christian enquirers.

The schools are conducted on the plan of having all the students and if possible teachers also, eat, and sleep, and study together under the same roof. The purpose in this is to attempt to get every member of the school to feel that he is a member of a family. As they become better acquainted with each other and with the teachers, reserve breaks down, and they freely share their thoughts and ideals and hopes in the discussion hours during the last days of the school. Each student brings his own bedding and rice and vegetables, and they usually do all the cooking themselves, living very simply. This school, conducted on the family plan, with as little formality as possible, provides a fellowship which most students have heretofore not realized.

As to the curriculum, usually one half of the time is devoted to the religious side of rural life and thought, and the other half of the time is devoted to economic and social phases of rural reconstruction. Within the curriculum are usually included the following general subjects: New Testament, Old Testament, Religious Education, Physical Culture, Agricultural Economics, Rural Sociology, Sub-industries, Rural Health, Practical Farming, Evangelistic Addresses, and most important of all—Discussion Groups. In Shinshu, lectures on Comparative Religions have been very much welcomed by the students. Also, surprising to say, Church History and History of Religions, are subjects that interest many of these rural students. At least one social evening per week should be held, with practical training in group games. Such a programme looks like a heavy one for farmers; but the students understand and absorb almost every-

thing. In the more theological lectures, stress is necessarily put on the practical and social side, rather than the theoretical side. It is a "life" that is presented. Of course, the students (many of them for the first time) attend Sunday-School and Church Worship on the Sundays during the schools.

Dr. Vories of Omi-Hachiman sends, as the curriculum of a school in that district, the following detailed list of subjects, which are very suggestive indeed:—Practical Vegetable Raising, Bible Study, Co-operatives, Theory of Rural Economics, History of Christian Brotherhood, Settlement Work, Life and Adventure (lecture), Call of Rural Young Men (lecture), Materialism and Socialism, Christian Social Ideals and Present Society, Rural Superstitions, Life and Music, Progress of Present Ideals, Music, Rural Social Theories, Great Rural Leaders, Practical Rural Management, Sub-industry Problems, Technique of Rural Arts, Danish Physical Exercises, Practical Chicken Raising, Practical Forestry, Natural Wonders, National Heroes, Spirit and Practice of Denmark's National Folk High Schools, Spirit of Denmark's Rural Management, Denmark's Farmers and the Rural Ideal, and National History.

The staff of the various Rural Gospel Schools includes, besides local ministers and missionaries, lecturers from the Prefectural Department of Agriculture, and from Agricultural Schools or Colleges within the prefecture. In nearly every case local prefectural authorities and agricultural schools are more than glad to co-operate and provide specialized help. The outstanding speaker, who has given assistance to nearly all the Peasant Gospel Schools in Japan, is Dr. Kagawa's fellow worker, Mr. Motojiro Sugiyama. He gives more of himself than is good for his health, in going from one school to another with his messages of rural reconstruction. Mr. Sotohiko Masuzaki, another of Dr. Kagawa's fellow-workers, has given very practical, suggestive, and inspirational help, with his lectures on sub-industries, and his evangelistic addresses. Mr. Yotaro Kurihara, of Gumma Prefecture, and Mr. H. Hirabayashi of Shizuoka Prefecture, have also assisted many schools with their messages on Danish life, schools and agriculture. The requisite for Christian speakers is that they have a vision of a redeemed rural society, along with a passion for redeemed human personalities. A new environment is needed for the new man. New wine never has kept well in old wine-skins.

We add a very few lines regarding the financing of these rural schools. As they are usually held in buildings connected with rural churches, and as the students bring with them the necessities for their simple life, the only real expense lies in providing for the travelling expenses and *honoraria* for the speakers brought in from outside the locality. A small nominal entrance fee usually pays for most necessary incidentals such as printing, advertising, and the gallons of tea that will be drunk during the course of the school. This year, by a co-ordination of the Yamanashi school, the three Shinshu schools for men, and the Toyama school, economy was effected and efficiency was increased.

The results achieved at these Peasant Gospel Schools are many, but are of the variety that cannot be set down in statistical tables. However, it is probably safe to say that the most important thing accomplished, is the *getting together* from widely separated villages, of a group of young men, all of whom wish to improve their own lives and the lives of their respective villages. These eager young farmers, when away from their local conventional and conservative environment, coming in contact with others of like ambitions and with teachers who have really done something, have their horizon really widened. The resolve of each is strengthened by the presence of the others, and a great deal is done toward removing the *shikata ga nai* (it can't be done) complex. These students, most of whom will really be leaders in their own villages, go back home filled with noble resolves, and with ideas which they will really try to work out as a part of the reconstruction of their own villages.

Again, the schools are, without the slightest doubt, an effective Christian evangelising agent. In the five schools with which the writer has been connected, most of the non-Christians felt definitely the call of Christ, and said so in the discussion groups. Christianity, unlike any other religion they had known, had a definite and direct sympathy with daily farm life. The Christian students went back to their rural churches to be church *workers*, and effective ones at that. Several students have arranged for regular Christian meetings in their own villages. Others have arranged for such Christian specialists on rural reconstruction as Messrs Sugiyama and Kurihara to speak in their villages. Others have been instrumental in forming local co-operative associations. Peasant Gospel School graduates arranged

for Kagawa meetings in three previously inaccessible Shinshu villages. A missionary whose judgment is respected writes, "Living with, discussing with, trying to demonstrate to, and really getting down to fundamental principles with such a group of men, who are bound to become the future leaders of their villages, is one of the most sane and certain ways of extending the Kingdom of God."

Large Christian mass meetings in rural Japan, for the most part, have only one result—that of advertising Christianity. In the writer's short experience, he can count on the fingers of his two hands the number of *permanent* decisions made during many attempts at mass evangelism in rural Shinshu. But he can name many more, all young and enterprising, who have become not only Christians, but dynamic Christian influences, because of the intensive training and inspiration received at the Peasant Gospel Schools. Even as Jesus found it necessary early in his ministry to take time to concentrate on and teach intensively a few disciples first, and then to work out through them, so we too in rural evangelism will find it most effective to concentrate at first on the few who will become leaders, and gradually work on out through them. Such is the work attempted in these schools.

Lastly, Rural Gospel Schools are an attempt in a small way to get at the rural problem. Social service, in the form of relief, should at any time be done only as a temporary measure. It is necessary to get behind the social system and the fundamental causes which make such relief necessary. So, with the rural problem we must try to get at the fundamental causes of rural distress, and we must get a programme adequate to meet and cure these causes, or we Christians will never make any impression on or make any contribution to the village life of Japan. A Danish Christian minister realised that the whole social and economic fabric of rural Denmark had to be changed before rural distress could end; and as a result of this man's vision and effort, in a few short generations the whole rural life of Denmark was changed. If we want to Christianize the villages, we must Christianize the environment as well as the men and women. Peasant Gospel Schools are one attempt to create a Christian social vision for leaders, who will work for the reconstruction of the economic and social life of the villages, so that they will be a fit environment for the rural citizens of the Kingdom of God.

THE VILLAGES OF JAPAN AND THEIR EVANGELIZATION

KANZO OGAWA

In the Japanese Christian world of to-day the problem of the evangelization of the villages has become a very live issue. We cannot be too thankful for this fact. I remember some fifteen or sixteen years ago on the occasion of a united evangelistic effort a well-known Christian leader said: "The evangelization of Japan must begin from the larger cities. To start in from the villages is a fruitless task. Water does not flow uphill. For this reason country evangelism is a meaningless procedure." It is because of this attitude that the Christian effort in Japan so far has largely centred on the cities and bigger towns, while the work in the country districts has been of the slightest and such as there has been has largely been an overflow from the cities rather than a definite effort to evangelize the country.

At that time such rural evangelists as were trying to do rural work along lines suited to their constituency were reproved by their leaders for not preaching 'the pure gospel.' I remember on one occasion at the Annual Meeting of the Church of which I am a member, Mr. Motojiro Sugiyama and a friend came to see me. I suggested that they should be given the floor at the meeting, but the Chairman refused, saying that if the Church were to co-operate with men of that type, they would be acting in opposition to its principles. Yet to-day Mr. Sugiyama is in great demand as a speaker on the part of Christian Churches of all kinds, and the very Chairman, who on that occasion reproved me for trying to introduce him, at the Conference on Social Problems held in the Ginza Church the year before last, after listening to him with rapt attention, confessed: "I have taken up a mistaken attitude so far; I must repent of my ways."

This confession is not one which should be limited to the Chairman, but one which should be made by all the churches for the way in which they have overlooked the country problem. The attitude of the country districts is of too great importance to be ignored.

The mere fact that over 50% of the population of Japan live in the country is sufficient reason that rural evangelism should not be overlooked. To neglect so great a section of the Japanese people and to concentrate on the city population only is more than a mistake, it is a very serious mistake. For it is not merely the number of people that are involved; there is the additional fact that about 60% of these country dwellers are on the border line of poverty. The Gospel of Jesus means the leaving the ninety and nine and the going forth into the wilderness for the lost one; but the Church has failed to do this, and this failure is a matter for serious recrimination.

Of course the reason for so high a percentage being on the poverty line is in part due to their own slackness or other faults, but in the main it is due to circumstances over which they have no control. This makes their position all the more serious, especially because these causes are manifold. For example, for a country population such as Japan has, there is far too little land to sustain them. It is only one-fiftieth of what it is in the United States. According to a statement by the Department of Lands and Forests, even though the land were doubled there would not be enough. In the second place agriculture as an industry does not produce sufficient returns. The money put into it does not come back with profits. Income and expenditure do not balance. To these two basic problems we must add that caused by the number of unemployed, who are steadily drifting back to the country to swell the ranks of the rural population without in any way improving their quality. Again, there is the matter of the lack of leaders in the country districts and the tendency to adhere to old methods and a corresponding lack of enterprise. In consequence of all these things the countryman of to-day is loaded with an incredible burden of debt. He has plunged into the very abyss of poverty.

Nevertheless the fact remains that he is the person who grows what Japan eats; he it is who produces tea and silk and other of the main products of Japan. To a special degree he is dependent on God's protection in all he does.

Facts such as the above serve to shew the critical nature of the problem facing Japan at the present time. It is a matter therefore for genuine thanksgiving that the Church has come at such a time as this to realize the urgency of evangelizing the country districts.

Marxism has already been let loose like a flood over them, and indeed has found a ready response in many hearts. They have neither the ability to see through it, nor the power to detect its faults. But it is not enough just to emphasise the need of studying rural evangelism; the urgent thing is to do it. We need to throw in our nets at once. I do not mean to say by this that study is unnecessary; I mean that the position is so critical that we must not hold back simply because of a lack of study. We must press on and do it now. Theology, Christian Doctrine, Church History, the Philosophy of Religion are not unnecessary. Without proper equipment good evangelism cannot be done. But evangelism does not depend entirely upon scholarship, nor indeed can it be done simply by making a study of rural conditions.

There has been a tendency of late when speaking of rural evangelism to imply by it rural sociology or rural economics. It is true that we need to give a different type of training to those who work in the country to what we give those who work in the city. They must preach sermons of a different type. They must lead different kinds of lives. This fact has led to a fear of even taking up work of this kind, and has created a tendency to hold back from it. To have to take time over evangelism is not in itself necessarily a bad thing. The first missionaries to come to Japan did not know Japan; they had no proper dictionaries; they did not understand the people; but they had something greater than all—they had the love of Christ. In the same way the rural evangelist needs above everything else a real love of Christ for the country folk and the country side. Sociology and economics only have a value if they are impregnated with love. What the peasant wants to-day is not a reasoned explanation as to why he is suffering so much; he wants a salvation which in itself is going to provide the solution to all his sufferings. He is hungering for love.

But if we have a special love for the country people and the country home, we will naturally make a special effort to understand the economics of the countryside. Each village has its own history and special peculiarities. Of course the peasantry are all thrown together in a common plight, but at the same time their feelings, their customs, their very language differs. For this reason the person who wants to help country life needs to become a student of

local history and local conditions; he must know something of local economics and the standard of living. Rather than make a scientific study of rural science and then go to the villages, he needs to go to the villages first and enter into their life.

Now what is the most effective programme possible to one who has a real love for the countryman? In the first place there is the preaching of the Gospel. As Jesus reminded us in the parable, work among country folk is like sowing the seed and then waiting patiently for it to come to harvest. But it is necessary first to prepare the soil. People will not come as in the city, a crowd at a time, to hear the Gospel and believe. It takes time for the shoots to appear above ground, and grow up and finally become blossom and bear fruit. One of the commonest reasons for failure in country work is an anxiety to see results too quickly. It is a very real temptation. The country evangelist must go prepared to live and to die in the village. He must not be surprised indeed if he is allowed to see no fruit while he is alive. There are unfortunately all too many examples of really excellent country evangelists being compelled by circumstances over which they have no control to leave the work for which they had intended to give their lives. In going to the country therefore they must not only make the decision for themselves, but the church or body behind them must be prepared to back them in it.

Again, it is the duty of the country evangelist to do all he can to help forward the country people in their daily life. For example, the average countrymen is not endowed with great intellectual ability, and so a school is necessary. The pastor can therefore run a night-school during the slack season, and in the day time too if necessary! It is a good plan to invite special speakers from time to time; but the evangelist himself must be studying continually how best he can help the folk in his care. The school must be a new world in which teacher and taught, pastor and people, live and work together, sharing their joys and their sorrows in common. In a Gospel School of this kind they will soon discover what a joy it is to go to school.

In the third place there is a great need for creches and orphanages. The need is indeed acute. To have a place where the baby can be left and cared for is a necessity every day during the busy season, so its maintenance should not be a very serious problem. But

it would be of inestimable advantage to the country folk. The lot of the tinies during this period when the help of everybody from the old grannies down to the small boys and girls is enlisted, is anything but happy. From time to time very tragic events happen. Similarly an orphanage run in a sympathetic spirit brings light indeed to a village. If a woman worker is available for such a job it is impossible to exaggerate the happiness which her presence may bring. But a woman who is going to bring all the life and fashion of the city won't be of much use. She needs to enter into the hearts of these country folk and be the friend and sister in their homes.

In the fourth place there is the need of organizing co-operative work. The country folk are a ready prey to the astute city merchant. They need therefore to organize themselves together. But it is one thing to admit the necessity of this; it is another thing to bring it about. Even though the actual work of organizing may not prove such a serious difficulty, yet the continuance of the work is, because co-operative work needs character. It is a good deal more than acting as a bank teller, paying in and paying out. It means the using of the money invested in such a way as to produce a profit, as the servant in the parable of the talents was bidden to do. The organizing of a co-operative society requires the greatest attention to detail, but in the end it means the "Well done, good and faithful servant!"

In addition to what I have said above there are various other things necessary in rural evangelism, but space does not allow.

In order to acquire the right spirit for this form of work, it is necessary beforehand to choose one or other of two alternative methods; either to follow the method described above and bury oneself in the country, or else to work out a sort of itinerary method. By this I mean to fix on a certain district and to visit it village by village, staying in each for a bit, till gradually little bands of Christians come into existence, each with its own leader. These leaders will form another group, and then each group in turn will help to form a bigger unit till the permanent foundations of a country church are laid. The first method depends for its success on whether a suitable worker is forthcoming; the second is one which missionaries or pastors of churches can with prayer and fasting get going for themselves.

In closing I would add that a good evangelistic magazine is needed in this work, one which has a real appeal to the country mind.

There are many other things which might be said about the whole subject, but I think what I have said above will be sufficient as a general introduction.

RURAL WOMEN

GENEVIERE DAVIS OLDS

From whatever standpoint we study the life of the rural community, be it problems of economy, or health, or education, or moral and spiritual needs, women are the folk who need our special sympathy and help. Conditions of life for a rural woman are essentially different from those of her city cousins. She has the responsibility not only for work *within* the home, but during the busy spring and summer months she must work all day with her husband in the fields, often carrying a baby on her back. Her children may have to start early for a distant school house, while older sons and daughters go by train to attend a city higher school; this makes it necessary for her to rise very early to prepare breakfast and lunches. She has little to relieve the monotony of the long winter months, with no educational or spiritual advantages, which the town and city afford. Little wonder that many farmers' wives grow old before their time, and are withered and bent at forty.

The financial situation which farmers are facing today is a heavy burden for women to bear. At a recent meeting of the Women's Federated Clubs of Okayama Prefecture, delegates from the country reported conditions which show how serious financial problems have become. Most families have less than fifty yen to meet the entire expense of clothing the entire family for a year; in fact all items of miscellaneous expenditure must be covered by this sum. It was a heart-rending appeal, made with deep emotion. Tell us *how* we can live? In Ibaraki Prefecture conditions are even worse. I am told the average debt of a farmers there is from 500 to 800 yen. Debts have become such a matter-of-course, that now many farmers have accepted them as their inevitable lot, and are making no effort to meet their obligations.

In a farming community in Shimane Prefecture, a farmer's wife told me last week, that, whereas in the past the health of the average country child was far above that of the city child, today, because of

the financial straits in which farmers all placed, malnutrition has brought the health conditions of country children below that of children in the city. Children who suffer the most are the toddlers; too small to go to school, they are left alone or without proper care, while their mothers work in the fields. There is a movement now being considered to start nutrition clinics in the country, which will teach women food values, and enable them to use common foods in a more scientific way.

There is also a growing realization of the great need for Day Nurseries for little children in farming communities during the busy spring and summer months. In Okayama Prefecture statistics show that last year 304 such Day Nurseries were established. Fifty-four of these were conducted by local Womens' Societies, nineteen by the Imperial Charity Association (*Saiseikai*), twelve by Children's Protection Association (*Jido-seinendan*), eight by Young Women's Societies (*Joshi-seinendan*), twelve by town and village authorities, and twenty by various groups—including Buddhists—125 in all.

At the Annual Convention of the Women's Federated Clubs of Western Japan held in Osaka three years ago, the need for crèches in rural districts was much emphasized. The sad condition of the children in fishing villages in particular was vividly portrayed. While fathers are out fishing, before their return mothers must go out to help sell the catch, leaving little toddlers without proper care. The great problem is how to finance day-nurseries in such communities and to procure trained leaders. Fortunately educators are beginning to feel the responsibility of the school for the homes of the community, and are beginning to undertake this important branch of child training, though in only very rare instances as yet.

When it comes to educational problems, although we may regard the women in farming communities as uneducated and ignorant, yet I believe we can safely say that rural women in Japan are better educated than those of most other countries. I was told by an official in the Social Work Department recently that in Okayama Prefecture 30% of the women are graduates of Girls' High Schools. 10% is the average for all Japan.

I believe country girls who have had only a Higher Elementary School (*Koto Shogakkō*) education are more eager for self development and real culture in the best sense than their city cousins, who

spend much of their time in superficial ways. Young Women's Associations and Girls' Clubs, are increasing in membership. In 1928 there were 13,043 Young Women's Associations with a membership of 1,514,459. At the rate of present increase there are probably two million members in Japan today. In the country districts large meetings are held twice a year in the Primary or Girls' School buildings. At a meeting I attended some years ago, I was surprised to hear the short speeches which opened the meeting; a large number took part and in a really creditable way. These girls are very ready to listen for two or three hours to cultural and inspirational addresses.

Young women in the country are taking a great interest in the Temperance Movement, and often unite with the young men in Temperance meetings. Mr. Ryutaro Hayashi tells of the splendid new group of young people in Umami, a village near Nara, where great interest in temperance is being aroused in all that region by their efforts. At first the young men of the village became interested, and organized a Temperance Society. Three young women became converted to the cause, and in a short time had organized a Temperance Society of one hundred girls. Temperance songs greet the passer-by as these young folks work in the fields. Joint meetings are sometimes held. Parents feel no anxiety now over their daughters returning late in the evening, for there is no saké drinking; indeed, with hearts united in a great cause, the result of such social intercourse proves uplifting.

Country women are attending the Conventions of Women's Federated Clubs as delegates. At the Annual Convention of the Federated Clubs of Western Japan held in Osaka last November, some of the most earnest and impressive speeches were made by women from rural districts. The proceedings of the convention were for the first time broadcasted so that all Japan was listening in during that evening hour. Plain little women from the country marched down the aisle in that great Asahi Auditorium and spoke into the radio without embarrassment, and with great power. Two years ago at one of these Osaka Conventions, two of the five women who made five minute addresses at the large open meeting, were plain country women.

There is a growing hunger in the hearts of rural women for

spiritual truth, for something to live by. More and more Christian women are in demand as speakers at the semi-annual gatherings of rural women's organizations. I heard recently at the Prefectural office that during the past few weeks a Mrs. Waka Yamada has given addresses in twenty different places to 20,000 women. She is a woman with only a Primary School education, who visited America twenty-two years ago, became an earnest Christian, and now at fifty-three years of age is a powerful speaker. Her practical talks to mothers about their daily home problems go straight to the hearts of her hearers.

Mrs. Nobu Jo is another woman who has a wonderful message to give to rural women and children. At the time of the earthquake in the Tango district four years ago, she restored the moral of the little village of Shimazu, where half the inhabitants were killed, and where scarcely a house was left standing. Three weeks after the earthquake it was my privilege to visit Mrs. Jo in the tiny barrack where she and her faithful workers were living. Every day the village children came to play, and were taught truths they will never forget. The village bath house was in her barrack. Little girls came to have their hair washed and combed, tiny babies were kept alive, and mothers comforted and blessed. Mrs. Jo is like God to those villagers; she showed Christ to them in her devotion to the needs of little children, and her loving ministrations to the sick and wounded. Last December I went again to Shimazumura with Mrs. Jo. All the village children and most of their mothers were present at an evening meeting in the fine new school house. An earnest group of inquirers are looking to Mrs. Jo for spiritual leadership and guidance, and the entire village are ready to listen to her message of God's love. At various points along the railroad, on our way back to Kobe groups of women came to greet Mrs. Jo. She has organized many W.C.T.U. unions in small places, and is giving them help and encouragement by her frequent visits.

In my own experience I have never had more sympathetic audiences than in some of the rural districts. A year ago I spoke at a women's meeting in a farming community. The meeting was held in a large farm house; sliding doors and portions all removed, making one large room, which was packed solid with women and girls and babies, while the men stood outside. The village women

earn the money for carrying on this society by their work in the rice fields, and are a fine earnest group of women. As we sat around the *hibachi* (brazier) after the meeting, it was easy to talk with them of a Heavenly Father who understands their daily needs and is ever ready to help and bless.

In Mizoguchi, Shimane prefecture, at a recent meeting held in the Primary School, 50 mothers, country women, most of them listened to a talk on Sex Education in the Home. As I told them the beautiful story of life, beginning with the growth of the seed in the heart of the plant, linking the story of life with God, its Giver, many faces were glowing with sympathy and interest. When I brought out the power of prayer in the home, through stories from my own experience more than one mother was moved to tears.

In Tottori at a series of meetings last March twenty-three factory girls came in from three villages. The missionary home was opened to them, part of the girls occupying an upstairs' room, while the rest had quarters in Japanese rooms. As the factories were shut down for a month, this was a great chance for these girls to have spiritual nurture. Morning prayers were full of meaning for them, with a real spiritual message from their hostess while they sang a number of hymns very sweetly. At four meetings where I spoke this group were in the front rows of seats, listening so eagerly to every word. A number of these girls have been baptized, and all are earnestly seeking the light.

When the Fact Finding Commission visited Shimotsuma, they spent some time investigating the religious conditions of the community. When asked what the priests were doing to help the people, the reply was, "We only need the priests to bury us. They cannot help us to *live*."

Christ and his spirit of love brought into the daily lives and experiences of the rural communities is their only hope, especially during this time of financial depression. I cannot forget my father, Jesome Davis' words as we stood on the summit of Mt. Hiei and looked down at the beautiful landscape spread out below us. Pointing to the wide expanse of farming country bordering on Lake Biwa he exclaimed, "Oh for another life to live to bring Christ to all those *villages*."

EVANGELIZING A FISHING VILLAGE

SOTOHIKO MASUZAKI

In this our country of Japan, which is surrounded on all sides by the sea, the number of those who make their living by fishing, according to the statistics, is over two million. If you add to the above those who, though they are not fishermen, live in the fishing villages, and find the source of their livelihood in the sea, together with their wives and children, the number will come to fully four million. That these four million people should be still untouched by the blessings of a civilization founded upon the teachings of a living religion, is indeed a serious problem.

It is perhaps true that the centre of a nation is to be found in its farms and villages, and the foundation of the nation is to be found in its manufactures, but is it not a fact that it is these people of the sea, whom we ought to love, who surround these other elements of the nation with a screen of protection in all their foreign and domestic intercourse? The civilization of our land came from across the sea, and those who recognize that the fortunes of our country and its development lie in great measure in its use of the sea, cannot afford to ignore the problem of the fishing village.

It is necessary for anyone who wishes to study the situation, first of all, to become thoroughly familiar with the conditions, and to realize how rapidly and vigorously things are changing. The problem of the cities was discussed by the men of the latter part of the nineteenth century, but today we often hear it said the twentieth century is the period which is studying the farms and country villages. It is however a matter of great concern to me, actually living, as I do, in a fishing village, and devoting my energies to evangelistic work therein, that at present this type of village alone has failed to attract the attention of the intelligent public.

What is to be the future development of the fishing village? And along what lines should we help it to develop? What are the present tendencies in the spiritual and material life of these villages? What degree of enlightenment do we find in the thinking of the fisher folk? What changes do we find in process, in the matter of

production, distribution, and consumption? Even those who actually have the responsibility for the administration of these villages, have neglected to study such questions as these; it is a significant fact that they do not have any clear understanding of the situation from the religious or educational standpoint, and are failing to give any guidance along these lines.

It is beyond our power to imagine how empty of content the life of the fisher folk is, and how absolutely lacking in cheer and warmth, and besides that, how exceedingly poverty-stricken they are. Using oars of the very same shape handed down to them by tradition from ancient times, with the gloomy waves as their partner, and but a single plank between them and the yawning depths of the sea, they hold a fatalistic view of life, as they follow their hazardous calling. Surely we must not forget these comrades of ours, who are living under such meagre and pitiful circumstances, but follow the example of Jesus, who "went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness.....When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." It was then that He said unto his disciples, "The harvest indeed is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

While the evangelizing, teaching and influencing of a fisher village is an arduous task, the one who enters upon this work must consecrate his intelligence to the task, and approach it in a joyous spirit. It is essential also, that he fully appreciate the meaning of that old saying, "those who follow the sea partake of the nature of the sea"; he needs to become thoroughly familiar with the characteristics and psychology of the people of the fishing village.

I am at present living in the small village of Minabe, which is situated on the seashore in southern Kishu, and looks out upon the dark waves of the Pacific. Here I have built up a fishing and rural community settlement, which is self-supporting, called the *Shion-Ryo* (Zion Lodge). The influence of our work is not widespread, but we are engaged in betterment work, and in teaching and leading the community. I might at this time call your attention to many important books, which deal with this subject, and would provide

material for your study, but as the number of pages assigned to this article is very limited, I will leave a discussion of these to a later time, and simply report briefly the work which is being carried on at this settlement.

Dividing the work of the settlement, for convenience, into three departments, we have the Religious Work Department, the Educational Department, and the Social Service Department.

I. RELIGIOUS WORK.

Meetings: Worship Service, and Evangelistic Service, every Sunday morning and evening.

Every Sunday, at 1:00 p.m., a Students' Meeting for men; and at 3:00 p.m., a Students' Meeting for girls.

Home Prayer-meetings: every Wednesday evening.

Itinerating evangelistic meetings in the villages on Friday evenings.

Sunday schools: held at five different points.

II. EDUCATIONAL DEPARTMENT.

- (a) The Southern Kishu People's Evening School.

Held every evening from 6:30 p.m. to 9:00 p.m.

This is for young men.

- (b) Light and Salt Society (*Hikari to Shio-Kwai*). A Bible class for students and graduates from various schools.

- (c) White Lily Class (*Shira-yuri Kwai*). A Bible Class of the same type for girls.

- (d) Bethany Class: a club for women of the intelligentsia of the fishing and country villages. Lectures on the Bible, for spiritual culture; and the study of books, and various kinds of hand-work, for mental culture.

- (e) Reading Club: a club for young men of the villages. Through the young men of the groups we have organized the Southern Kishu Discussion Group, and the Southern Kishu Temperance Society; our aim is to study along these lines, as well as to carry on practical work.

- (f) The village Library.

We have a library of about eight hundred volumes, and several monthly magazines. These are in three groups, non-circulating, books for lending, and books circulated by being passed from one to another.

- (g) Institute for the study of village handicrafts.

We are investigating and developing handicrafts as a supplementary occupation for the village people, utilizing and working up natural materials, and putting waste materials to practical use.

- (h) Lectures on Cultural Subjects, and Matters of Special Interest.

We have two lectures a month on the aforesaid subjects, for the cultural and educational enlightenment of the village people, sometimes given by specialists, and sometimes by myself.

III. SOCIAL SERVICE DEPARTMENT.

- (a) Personal Interviews: (Case Work.)

We have about five or six such cases each month, as complicated problems often arise in a fisher-farmer village.

(b) Free Lodging.

We give free lodging to pilgrims at the Lodge.

(c) Rest Homes; Break-of-Dawn Cottage and Sunshine Lodge.

In these two cottages we have a rest home, where Christian workers from the city may come for rest; also students, or factory girls who are convalescent, or any others who need recuperation for body and spirit. This place is in constant use.

(d) Home for Students.

We have a home-like dormitory for students, called the *Yushinryo* (Brave Heart Lodge). Here we give special supervision and training to young students, or boys with unfortunate tendencies.

(e) Work Farm.

We rent about half an acre of land, where the boys of *Yushinryo* work hard at raising chickens, and cultivating vegetables.

(f) Hope Hill Cemetery.

We have cleared off some hill land, through the hard labour of the students and young men, and have laid out our own cemetery.

Besides the above, we have gathered a little equipment for giving pleasure and recreation to the village people, and to the Korean immigrants who have come here seeking work. We should much appreciate the gift of a radio set and a moving picture apparatus.

We are also very eager to establish a Work Farm for the unemployed of the city, by buying some of the hill land which faces the sea, where we could plant fruit trees, and raise vegetables and chickens. We would also put up several houses of barrack construction, where poor folk, who were sick or convalescent, could come for rest and recuperation.

While there are many things which I have not been able to accomplish during the short period of four years, since I began social-evangelistic work in this village, I am very thankful that I have been able to put in my efforts here, though the results are small, and to build up an independent work which stands alone, without backing, of any sort.

During these four years we have had two baptismal services, through the help of Mr. Kagawa; at the first, fifteen men and women were baptized, and at the second, which was held at the end of December last year, seventeen were baptized. Our hearts were filled with solem joy as we gathered in the early morning, on the seashore, to celebrate this rite. I do not know what the Lord's will for me in the future will be, but I am following His leading, and in everything I ascribe to Jesus the glory and the victory.

VILLAGERS' IDEAS OF LIFE AND RELIGION

C. NOSS

Nothing more is possible in an article of this size than a sketch of conditions in a portion of rural Japan. The writer lives in the plain of Aizu. On a farm in the middle of the plain grew up a man named Takahashi Kobayashi, who knows by personal experience all the woes of the countryside, even the most poignant. He is now the writer's helper and has shown himself a man of deep sympathy and balanced judgment. At our request he has undertaken to consult several thoughtful rural friends who represent more remote valleys on the borders of the plain, and to state the consensus. This he has done in the following article, which has been faithfully translated :

"A spirited man in one of our villages once said: 'Rural young men of to-day have not the energy to think about life or religion. Their circumstances are to blame for this. But in a vague way they do hope for something better.' This is certainly a pertinent criticism of the ideas of rural people on religion and the problems of life. But we believe that they have some such ideas, however shallow they may be.

In regard to the young men's view of life, while a few are of the Marxian persuasion, most of them are pleasure-seekers who do not cross bridges before they come to them. But this phenomenon is not limited to rural districts, nor is it peculiar to youth. Even in the city the case is the same. But rural young men as compared with those of the city, while they are in all respects very much behind the times, on the other hand so far as simplicity and steadfastness are concerned are far superior. When we come to consider their religious ideas, we find these exceedingly vague, and it looks as if they regarded them with cool indifference. It is not extravagant to say that the majority of them have absolutely no conception of what religion is.

Passing on to those in their prime, most of them are so pre-occupied with their responsibility to support the family, and with

excessive agricultural toil that they pursue only material ends, and have almost no time to pay any attention to spiritual or religious concerns. In Tohoku (North Japan) particularly we observe this evil : the pace of the work, except in the winter season, is so severe that in the winter the men are apt to fall into the mood of pleasure-seeking. The inevitable tendency, therefore, is to get into the way of thinking that money is first, last and everything, and, so far as religion is concerned, to be almost incapable of paying the least attention to it.

Finally with regard to the old people, compared with the aged in the cities, those of rural districts are especially behind the times and ignorant, and such ideals as they have are exceedingly puerile and of an inferior type. It looks as if their aim were to live in leisurely retirement nursing their grandchildren. As for religion, it is a pitiful thing, a matter of traditional, customary worship of idols that has not yet emerged from the mood of pleasure-seeking.

The women in rural districts, generally speaking, as compared with the men, seem to abound in the disposition to believe, but so far as the problems of life are concerned, they can hardly attain a pass grade. There is one more thing to be taken into consideration. Their daily toil is rather merciless. Therefore it naturally becomes mechanical toil, and the result of this is that they feel no interest in it whatever. Not only so, but it is common for them to feel that it is unendurable labour. If in addition the master of the house, unhappily, is tyrannical, love forsakes the home. The natural consequence is that the women are apt to seek, if only for a short time comfort elsewhere. The rural woman's absorption in moving picture shows and theatrical performances is due to this cause. Moreover the same cause, before they know it, involves their whole life in difficulty.

In brief, it looks as if on account of the menace of the difficulty of living, rural people were running into the way of saying, 'We don't care a hang,' and that those who think earnestly about life and religion are disappearing entirely. The fact is that in spite of education being extended more and more, the view has come to prevail that religion on the contrary is a superfluity not essential to life. This is entirely the fault of the mistaken educational policy up to the present day.

The above discussion of the villagers' ideas of life and religion is so meagre that it reminds one of the famous chapter on "Snakes in Ireland." Or it might be suggested that we have here a Japanese Sinclair of Mencken in the making. But those who best know the countryside in question vouch for the correctness of the picture. Since the Restoration almost all the priests have been content to serve as mere funeral celebrants. Most of the teachers in the schools have so little heart in their work that when a holiday comes they are fain to forget their boredom in a drinking bout. The present heads of houses have been reared in an age of disestablishment and confusion.

The picture is substantially correct. There are beautiful exceptions that prove the rule. But humanly speaking, it is impossible to move the older people. We have, however, the unspoiled children and the youth.

THE YAMABUSHI AND HIS INFLUENCE :

A Feature of Japanese Popular Religion

SHINICHI TSUKADA

Until sixty years ago, that is, until the Restoration of Meiji, *Shugendo* (Japanese Anchoretism or Yogism), or The Way of the Yamabushi, a Shinto-Buddhistic cult, was an important religious power to which high and low paid esteem and devotion. At the time of the Restoration, since thought favoured the abolition of Buddhism, Yogism also was suppressed by official interference. At this late date therefore it might seem superfluous to bring it to light. But if we examine present Japanese popular religion closely, we find that in influence and usage the cult is deeply and widely prevalent. It still survives and has by no means perished. In view of this fact we propose to discuss in outline what this *Shugendo* or Yogism was, and how and why it has until now continued to exist as a great religion among the Japanese people.

1. Nature of Yogism. If it be asked what kind of religion it is, one cannot answer in a word. It contains, of course, many Buddhistic elements, but it is not Buddhism. Also although it is flavoured with many Shintoistic elements, it cannot be called Shinto. Nor can it be reduced to Confucianism or Taoism, What is it then? The only answer is that it is a peculiar religion of the Japanese people created by assimilating Buddhistic, Confucian and Taoistic influences.

From the first the people of Japan, as compared with those of China and India, were of a lively disposition. Their thought and taste were optimistic and realistic. They thoroughly esteemed actuality and insisted on practice. They had no talent for contemplation, meditation or theory. Accordingly their characteristic religions did not posit a Being of profound significance like the only God or Buddha Tathagata. They made gods of the ancestors immediately connected with their families, or of powers manifested in natural

objects, such as mountains and rivers, the climate, animals and the like, having direct relation with their actual life. They venerated these as spiritual bodies having superhuman power. Thinking that health, the prosperity of their children, the ripening of the crops and so forth, were due to the protection of the divine spirits, they held festivals of thankfulness. Sickness, early deaths, crop-failures catastrophes and disasters they considered due to the wrath and punishment of the gods, and feared them. They also imagined devils and toward these practiced supplications, exorcisms, enchantments. In brief, the characteristic religion of the Japanese people was polytheism. From ancient times the gods had much to do with the daily life of the people, who at times were thankful for having been fortified by their protection and help, and again were rebuked for their errors, or frightened by the tyranny of the gods, such was their condition.

But this characteristic popular religion did not decline even after Confucianism and Buddhism entered from the Continent and were propagated. Rather these lofty thoughts and religions, in order to win influence in Japanese society, had to agree and compromise with the characteristic indigenous religions, and contrive a way of developing themselves upon a new basis. If they had not taken this course, Confucianism and Buddhism could never have fulfilled their mission among the Japanese people. In later times the assimilation of gods and buddhas proceeded further, the doctrine of native incarnations arose, and the unity of the three religions, Shinto, Buddhism and Confucianism came to be proclaimed.

Yogism in the earliest period of the combination of Shinto and Buddhism appeared in an exceedingly natural form of this syncretism. But its nature as a religion is entirely based on the worship of deities characteristic of the Japanese people. By means of Buddhistic and Taoistic thought doctrinal explanation was afforded. Then, in order to obtain mystical grace and benefit upon the daily life of the nation and of people generally, high mountains and steep peaks were traversed, body and soul were disciplined, and progress was made in the way of approaching to and communing directly with the god.

2. The Origin of Yogism. From the age of Heian through Kamakura to that of Muromachi, Yogism as a religion of unusually great force produced many sects. Every one of these has its origin

in the ascetic of En, Shokaku by name. Therefore to study Shokaku of En will lead us to the origin of Yogism.

His most reliable biography is *The Original Record of the Ascetic of En*, said to have been composed twenty-four years after the death of Shokaku by his disciple Gigan. According to this, Shokaku was born A. D. 634 (sixth year of the thirty-fourth Emperor Jomei) in Kayahara, Kami Gun, Katsuragi, Yamato. He was of a family that had been distinguished from ancient times, being of Shintoistic connections, some of its members having been expert in festival music. As he grew up he showed extraordinary intelligence. From a child he was fond of learning and familiar with the Shinto and Buddhism of that time. At the age of thirty-two he first forsook his house, entered the caves of Mount Katsuragi, and, making his garments of grass-cloth and his food of pine-seeds, practiced austerities for thirty years. It is said that he acquired divine powers, often rode on varicoloured clouds, tarried in the recesses of the mountains, and kept demons and employed them at will. It is reported that he practiced austerities not only on Mount Katsuragi but also on all the great mountains and high peaks of the whole land, hardly leaving any untrodden. Once the passage between the two mountains of Katsuragi and Kimbu being so precipitous that even for an ascetic the distress was too great, he employed demons, making them hurry the construction of a road, and commanded them, "You there, set up stone bridges and put a road through!" It is said that the chief deity of Mount Katsuragi at the time, one Ichigon, transgressed the command, shirking by day and waiting for the night. Shokaku was angry, and, cursed him, saying that he would bind him fast in some deep valley. Ichigon, in revenge slandered him to the Imperial Court, saying, "Shokaku with his enchantments endangers the nation." Then the Emperor Mommu issued a decree, ordering that Shokaku be seized. Shokaku ascended into the sky and flew so that he could not be taken. Therefore the officials seized his mother and made her a hostage. Shokaku then came, was arrested, and was by order banished to the island of Oshima in Izu. Shokaku stayed in Oshima three years. By day he observed the interdict and remained in seclusion, but at night he flew away, played on Mount Fuji, and and visited also Yasuge, Hakone, Amagi and other mountains. It is further reported that in the first year of Daiho (A. D. 701) he was

pardoned, returned to his village, put his mother into a begging-bowl, and flew away far beyond the clouds, never returning.

The life of Shokaku, as the glimpse we have had shows, is a matter of marvel and wonder. We are led to think that it is evidence that the cults that had previously been imported from the continent, Buddhism, Confucianism and Taoism and others, has been well blended with the old native religions of Japan, and had developed and had not only become the religions of the court and the nobility, but also were exerting an influence as popular religions. Further these religions were related not so much to the central cities as to the country, as to the mountains, which were regarded by the country folk as places of mystery. Again the followers of Shokaku are not priests but rustics; in the ordinary rural garb they take the leadership of popular religion.

Moreover if we consider the gods that are the object of their religion, they are not the benevolent beings, such as was taught by the Buddhism which the Government had imported from Korea and China. Rather they choose things showing the aspect of wrath, agreeing with the Japanese popular mind, which esteems worldly bravery. According to tradition, once when Shokaku entered Mount Kimbu, the god of the mountain displayed before him the guise of Shaka (Buddha). Shokaku said, "That kind can hardly save the people of this land," and repulsed it. Then the god showed him the form of Miroku. Shokaku said, "Not yet," and repulsed it. Then the god appeared in the aspect of great wrath as the avatar Zao. Shokaku seeing this is said to have worshipped him, saying, "This verily is the Expounder for my country." Connected with Mount Hiko of Buzen there is a similar tradition. We may infer from these instances that the object of devotion is by no means purely Buddhistic.

Again, if we examine the appearance of Shokaku and his followers, we see that they walk wearing a square hat, a stole (*kesa*) and a raincoat (*mino*), carrying a staff with a rattling top (*shakujo*), and a thing of metal with enlarged ends to hold in the hand (*tokko*), wearing at times a bonnet, carrying a sword and a pannier (*oi*), and blowing a trumpet made of a conch-shell. Clearly these things are not Shintoistic, not Buddhistic, neither priestly nor lay. They are distinctively Japanese and popular. One would hardly err in saying that the germ is represented by Shokaku.

Besides Shokaku, but a little later, we have Taicho of Koshi, Hodo of Harima and others, of whom it is reported that they founded and spread in their several localities religions like that of Shokaku; but for the present we omit further discussion.

3. The Development and Consolidation of Yogism. As we observe the state of the Japanese religious world in the Nara period immediately after Shokaku, Buddhism acquired overwhelming influence; it was adopted in the Imperial Court, and became all but the state-religion. Accordingly it came to pass that in order to become a priest one had to pass through exceedingly difficult examinations, long probation, and various ranks. As we see the condition about the middle of the Nara period, though there were very many who wished to qualify as priests, these were limited to twelve for all six sects. Later even after the sects of Tendai and Shingon also came into existence, the number of men that could become official priests in the various sects was exceedingly small. They were limited mostly to men of high rank or sons of local families of repute. In the six sects of Nara and in Tendai and Shingon there were very many men who had earnest faith and desired to practice austerities, but could not qualify as priests. Such men banded together and joined the popular religion of the sect of Shokaku. They secluded themselves in Omine or Kumano and practiced austerities. Here Yogism became an ever larger group and a social power not to be despised.

Entering the Heian period, the two great men, Chisho Daishi of the Tendai sect and Rigen Daishi of the Shingon sect, were attracted by Shokaku and first one and then the other practiced austerities on Omine. Each of the two expounded the acts in the life of the ascetic of En from the viewpoint of the doctrine of his own sect. Hence arose the Yogism of Tendai (the Honzan sect) and that of Shingon (the Tozan School).

But on the other hand the Imperial House became devoutly converted to Kumano and Omine. The evidence remains in various records. According to these, from the Emperor Saga to the Emperor Go Toba practically all the Emperors sent messengers and presented buddhas and sutras to Kumano and Kimbu. Moreover in that age of difficult communications not a few made the pilgrimage themselves. For example, the retired Emperor Uda in September, 890, went to

Kimbu and Kumano, to Kimbu again in 903, and received the sprinkling of water from Zomyo, the disciple of Chisho. Next the pilgrimage of the retired Emperor Kwazan to Kimbu and Kumano is also famous. In the year 1090 the Empress Shirakawa ordered Zoyo, the head of the Tendai Yamabushi, to act as guide and twice conducted a pilgrimage to Kumano on an extraordinarily large scale. Consequently with the idea of rewarding him for the protection of her person she ordered the Shogoin (Holy Protection Hall) to be built, and presented it to Zoyo. She also appointed him the prior of the three mountains of Kumano, and made him the ruler of the groups of Yamabushi. To view this from one side, it was because the groups of Yamabushi had come to have great influence in the whole country that the Imperial Court recognized them and made Zoyo their ruler. Yogism from this time forth was gradually embellished with formality and etiquette. It was no longer merely a popular religion, but now swept over all Japanese society, high and low. Also both the Empress Toba and the Empress Go Toba visited Kumano many times.

As cloisters of Yamabushi, besides Kimbu and Kumano, the principal ones in the whole country are Haguro, Gwassan, and Yudono, in Dewa, Hiko in Buzen, Ishizuchi in Iyo, and Minomo in Settsu. Besides there are smaller ones in various places that once were prosperous.

Thus Shugendo or Yogism became a religion with a fixed form. Gradually it consolidated its power. From the Kamakura period to the period of the Northern and Southern Courts its influence extended even to political affairs. Behind the contest for governmental authority in the period of the rival courts the activity of the Yamabushi of Yoshino, Kimbu and Kumano was truly important. Moreover one result was that warriors who failed to attain their purpose one after another joined them.

In the Tokugawa period the feudal regime, as it became consolidated, decided to utilize this great religion that had become stereotyped and ritualized. With the idea of tranquillizing the popular mind, it completely transformed the cult into a mart for the traffic in superstition. That is, the Tokugawa family as a matter of policy contrived in all directions to maintain social stations, to stereotype them by ranks and occupations, to prohibit in all cases

the originating of new departures. They planned to maintain to the end a dominant governmental authority. Applying this principle to the cult of the Yamabushi, which was at the time a great religion, they appointed one of them as incumbent over practically every shrine, great or small, in every village, of whatever sort, over all the country. They called these such and such an *in* or such and such a *bo*. As in one district (*mura*) there were usually several of these, their several ranks were fixed and their classes, upper and lower, defined. As to their duties they were put in charge of incantation, prayer, fortune-telling, leadership of the ceremonies of the year, the conduct of the festivals, and so forth. Therefore the ignorant general public, in the cure of disease naturally, or with regard to whatever they had in hand, first went to the Yamabushi of the village, begged his divination, inquired after his judgment, and so determined the course to be taken. In case what appeared in his verdict was bad luck, one would specially pay a suitable fee for prayer, and have him exercise the method of averting the evil.

On the other hand, so far as the living of the Yamabushi was concerned, since they were not priests, theirs was the ordinary life of a man with wife and children. Moreover those of large incomes were regarded as belonging to the upper class. They were in the position of leaders and in an office involving a great deal of negotiation with the people. Further, since the head-temple of the Yamabushi, the Shogoin or the Daigoji, was one in which Imperial Princes sat, to a Yamabushi were vouchsafed royal commands. It being a world of respect for the government and contempt for the people, to be called a Yamabushi was to be greatly respected. Thus the popular religion of Japan was a medley of Shinto, Buddhism and Confucianism. In the form of Shugendo it was widely practiced.

But at the Restoration of Meiji all reform was conducted in accordance with the idea of "Old Shinto," or "Restored Shinto." Under the guidance of this thought, Shinto and Buddhism were separated. Since the deities of heaven and earth constitute the pure ancestral principle of Japan, they were made the basis of the unity of government and religion. In regard to Buddhism and Confucianism, on the ground that these were of foreign origin, that they altered the characteristic national customs, and in the long run had injurious influence, their destruction was planned. Buddhism particularly was

hard hit. Buddhist temples were reduced to one-third, and the priests for a while to one-fourth, of their former number. At this time the cult of the Yamabushi, as being an extreme case of the mixture of Shinto and Buddhism, immediately met with a destruction. Accordingly Daigoji and Shogoin were declared purely Buddhistic temples of the Shingon sect, Mount Hiei the head-temple of the Tendai sect, Haguro, Kumano and Kimbu all purely Shintoistic shrines, and the Yamabushi who were their incumbents were divested altogether of their qualifications, and even of their titles.

4. The Present Influence of Yogism. As we have related, at the time of the Restoration of Meiji Yogism was destroyed by officialdom. But having a history of one thousand and several hundred years, and having arisen and developed in close relation with the characteristic disposition of the Japanese people, though it was formally abolished, yet substantially it was by no means exterminated. That is, such rites as had hitherto been practiced, for incantation, prayer, spells to avert misfortune or bring happiness and the like are even now flourishing among the people. Indeed the important reason for the relation of almost every shrine to the people is to be found entirely in that it tends toward a religion of worldly benefit. The shrines are carrying on almost as in ancient times. If the present shrines attempted altogether to abolish the religious rites of prayer and the customs brought in by the Yamabushi, they would, to say the least, lose their former influence, and their relation with the public would become exceedingly weak.

At present the Kotohira Shrine in Sanuki has since Meiji had its grade fixed as a national shrine, and its deities determined to be Omononushi no Mihoko, the Emperor Sujin, and others; but the public who visit it, as of old consider it to be the Great Avatar Kōmpira of Mount Zozu, and pray for blessing on their sea-voyages, while the shrine for its part issues amulets and charms.

Again, most of the people making pilgrimages to such mountains as Yoshino and Kumano, as of old wear white garments, stoles and bonnets, and carry on vigorously under the impression that they are following in the footsteps of the ascetic of En and practicing the austerities of Yogism.

Besides, whether it be Mount Hiko, or the three mountains of Dewa, Oyama Ishizuchi, Kobugahara or Mount Zao, the local people

who make pilgrimages to these all do so in the ancient spirit of the Yamabushi, and make no distinction between Shinto and Buddhism. This is particularly true of the parts of Tohoku (North Japan), where, comparatively speaking, culture remains the same from ancient times.

Let me close with an instance quite recently witnessed. I went to see the Bishamonten of Narushima in Iwate Prefecture. On a rather high peak among the mountains there are three temples in a row. In the most eastern is a national treasure, an image of Bishamonten. On the central one there is a tablet saying "Amida Hall," but a glance within will reveal the fact that they are honouring the god Uga-no-mitama. Obviously this proves that at the time of the Restoration a Buddhist temple was altered and made into a Shintoistic shrine. The western one is a Kumano shrine. At the base of the mountain is the incumbent of the Bishamon Hall, also the house of a Yamabushi called Ito. To the east of this distant 120 yards is the house of the priest of Kumano shrine. We hear that at the time of the Restoration it was planned to make the chief shrines those of Uga-no-mitama and Kumano, and particularly to abolish Bishamonten; so they made the separation. But as matter of fact all have been preserved as we see them now. The people of these parts even now make no distinction between Buddhism and Mount Kumano. Believing in them, at festivals as of old, enormous crowds visit both Bishamonten and the Kumano shrine. To put the matter to a test, I inquired whether since the gods and buddhas had been separated by the policy of the Government, there was not a contrast between the two faiths, differing in nature as they do. At once the people denied this, saying, "We can believe that both Bishamon and Mount Kumano are the same god guarding this region. Such nonsense as that we must distinguish between gods and buddhas has never been heard in this place from ancient times." Old and young, men and women, believe earnestly and pray for worldly benefit.

Such is the case not only in this one region; but it is the actual fact that the popular religion in all Japan is like this. The centre of this is as before the spirit of the Yamabushi.

THE STRAW-SANDALLED MAYOR*

BY KENJI KAMISAWA

The grand old man whom I am introducing is sixty-seven years old, but still vigorous and full of courage for any task awaiting his attention. His only office is the entrance of the village office where he has neither desk nor chair, for he always sits on the step or stands on the earth floor. There he has been receiving callers and conducting village meetings for over twenty years, always recognizable by his leggings and his straw sandals. His assistants are inside the glass doors at their work. One day a stranger called to see the Mayor, and asked, "Is the Mayor in?" to which the man in straw sandals answers, "He is." The visitor then asked, "Where is he?" and much to his chagrin the Mayor replied, "I am he."

As an ambitious young man he went to Tokyo and studied under Prince Saionji in the Meiji Law College. He was elected a member of Parliament and was very active in debate, especially in opposition to the continuation of the War Tax after the Russian War. At length he became disgusted with the prominent politicians of that day and left the party to which he belonged. He had debated with such historical characters as Suematsu, Matsuda, Hara and Sugita; he was allied with Kono, the once famous chairman of the House, when he attacked and caused the downfall of the Katsura Cabinet and the dissolution of the Diet. He became associated with Kato, Ozaki, Taguchi, Akiyama, and many other equally famous debaters in opposition to the Seiyukai.

On retiring from politics he took a group of his followers to Mexico, to work out there the ideal community of his dreams. Let his own words tell the contrast, as this star performer on the political stage becomes the star in village reconstruction in a remote corner of the Empire.

* Translated and abridged from the *Fujin no tomo*, Oct. 1929, by W. H. Erskine.

"I was shocked at the doings of the politicians of that day. They, even members of the Cabinet, changed their stand as easily and as quickly as one can turn one's hand over, and were just as indifferent as to the effect. Their standard must be followed by anyone desirous of being reckoned with them. That kind of greatness is dangerous, and I could not bring myself to accept their methods. I cannot change so easily. In my opinion, such men cannot be called real politicians. It is foolish to keep talking about 'Our Party,' they must learn to talk and work for 'Our Country.' Their's is not the best way to carry on national politics. They cannot guide public opinion, or however you like to describe their work, without correcting their own thoughts and actions, nor should they expect to correct another's views without setting the example.

Politics is not merely the affairs of Parliament, or of the Cabinet, it has to do with the home, the village, the town, the city. I should like to go deep into the mountains and into the remotest valley and train one man of pure ideals and strong purpose. Such a man can be trained in a village like this. That is my conviction."

It was the village swamp which brought him back to his own people. Standing on the southern side of the village and ten miles or more in circumference, this swamp was a god of bad luck to that village, an evil spirit which threatened the life of the villagers. It received waters from the Naruse river but had no outlet. Back waters from other places also flowed into it. Thus in times of heavy rain or flood, the paddy and other fields, farms and orchards alike, were ruined, and sometimes the water even reached the houses. On one occasion five villages and the country for miles round were covered by this filthy water.

This swamp was an ever present torment to all the mayors. It had greatly worried this man's grandfather. His efforts to overcome its devastation had met with failure, and on his death-bed he left one message to his heirs; "My sons, more vital than food or clothing is some way to stop the flooding of the swamp."

Our hero, his grandson, was at that time fourteen years old. These words were further impressed upon him at his father's death, for in his death poem he said, "Even after death my heart will float on the water of that swamp." Thus Sannosuke Kamada of Kashima-dai, in Miyagi prefecture in North East Japan, had this Shinnai

swamp engraved deeply and lastingly upon his heart. The anxiety of it never left him. When he was in the Prefectural Assembly, he succeeded in getting definite action sent up and passed through the National Diet for a sum of ¥900,000, during the fiscal year of 1905, to be used for the draining of the swamp and for connecting the two rivers Takase and Shinka with Matsushima Bay. The Home Department gave its permission, the money was raised, and the burden which had rested on the hearts of three generations was about to be lifted. Sannosuke went to the graves of his father and grandfather and reported the matter. He felt that he had done his bit and that he was now free to carry out his plan of going to Mexico.

But all great work is centred in a personality. Money and methods are powerless without that personality. Soon interest in the work flagged and the villagers lost courage and began to lose their land and homes. Generally speaking, as the years go by, each village sees an increase in the number of its households and people, an increase in tillable land and farms, but it was not so in Kashimadai. When the project began to prove a failure these men still had to earn a living, so many emigrated, some to Hokkaido, others to Korea, and others left in search of work.

The remaining villagers not only felt this deeply, but also saw the bottom fall out of things. "That man" was talked about by everyone as alone able to save the situation. They reported it to him, wrote appealing letters, and sought his return while he was in Mexico. At last the Governor sent him a cable begging him to return to the village. He answered the summons and became a villager in his grandfather's town.

The great heart of "that man" burned as he stood in the midst of the almost dead and discouraged villagers. His heart, now overflowing with neighbourly love and a family sense of responsibility, not to mention his own personal sense of responsibility as the one who had started the reclamation undertaking, almost burst. He there and then courageously decided that nothing less than a life sacrifice would save the village; he must dedicate himself to the village.

Immediately he was elected the village head. When "that man" became the head, the work which had died out began to revive and activity reigned. The work progressed and life began to show in the faces of the villagers. That was in the spring of 1909.

The new head of the reviving village saw that an operation of a drastic type was necessary. Here are some of his major operations. He set the example of thrift by wearing straw sandals and cheap leggings wherever he went to arouse the villagers to economize, (this would be the same as the wearing of overalls by an American mayor.) He carried wherever he went plain balls of rice and some salted plums, the cheapest kind of lunch. Punctuality was taught by going on time to any and all appointments and meetings, local or national.

Meals served to guests of the village meetings were also of this plain diet of rice and salted plums. The officials travelling around for the Government expected a feast when they came to a village, but in Kashimadai, it was Kamada's lunch they got. This was not pleasing to their expectant mouths so they began to carry their own lunches.

He next aroused the village assembly. He provided a meeting place near the entrance, without tables, or chairs and with no flowers, but on the walls a map of the village, was hung and posters also, such as, "He who laughs at a penny will later cry for it," and "The foundation stone of our national wealth is the penny." The assembly squatted on the nine plain mats while the Mayor stood in his sandals in the entrance way, and opened the meeting at the appointed time. The 18 members got their knees together and attended to business, and after their work when the meeting adjourned received a cup of warm coarse tea.

He set the example of early rising and thrift. While it was still dusk he could be seen with broom and bag collecting the manure lying on the streets of the village. At one of the assembly meetings later on he said, "We spend our money for manure when it is lying on our streets. Isn't it like turning our backs on treasures which are given us. That surely is not wise nor thrifty." This not mentioning what he himself had been doing was the kind of medicine the people needed, and it worked. Thus by example he led the villagers into thrifty ways.

With his leggings and sandals always on, he was ever ready for work or walking. When told of a mountain boundary dispute he would say, "All right, I'll go and see what can be done," and would start at once. As soon as he heard of anything he went to investigate,

and when he came back, he never reported or argued ; he just gave the cost of repair and got a decision at once as to whether anything was to be done or not.

He enjoyed walking around the village when he could get the time. The drunkards, of whom there were many, could not keep out of his sight. The problem of how to remove this dark spot from the real life of the village, was faced and prohibition was found necessary and insisted upon. It was no easy task, as men persisted in going to the tea houses, and on returning would pollute the air with their foul breath. He never chided or cornered them, but when caught they would excuse themselves by saying, "Very sorry, but to-day was my dead relatives' memorial" or some such excuse. The Mayor promulgated a new tax law to discourage this sort of disgrace in the village. The village taxes were to be levied on all who were caught "drinking when it was not necessary, for that man must have some extra funds and can afford to pay more taxes for the common good." In due time the tax notices appeared and many scratched their heads and frowned knowing that they had been caught.

He next attacked the problem of the unity of the village. At the time of the reorganization of the villages by order of the Government, Kashimadai was in fact made up of six villages. Each of these villages had its own centre, and each kept up the old traditions and celebrations even after the amalgamation. This burden was too great for the villagers to carry.

The difficulty of breaking down these spiritual walls was faced and conquered. Kamada's first cannon ball was the uniting of the primary schools ; for children growing up with such insidious thoughts as "Our school is fine and yours is no good," would unconsciously develop the worst kind of sectional feeling. Apart from the question of an educational programme, it was an economic necessity ; for the present system was costing two and three times the necessary amount.

Many and various were the arguments against his plan, but he patiently talked in close conference with all and sundry on the advantages of the scheme. He met with ridicule, being asked to call to see some "at half past twelve at night," or "at half past three in the early morning," otherwise they would have no time to see him. They forgot about the engagement but at a few minutes before the appointed time he would be found knocking at the door,

awakening them out of sleep and saying, "This is Mayor Kamada, coming on appointment."

In 1910, after much campaigning, the Kashimadai Village Primary School came into being, and was built and dedicated. It provided for 1300 children. At the dedication the mayor would allow no liquors to be served. The head county official heard of this and thinking that some mistake had been made, politely sent a messenger calling attention to the apparent oversight, which might not be pleasing to the government officials, and stating that there "is no precedent for that, so had you not better serve, at least, a little saké." The Mayor replied with dignity "You say there is no precedent, but in my reading of the historical classics such as *Nihon Shoki* or the *Jinno Shotoki*, there is the offering of wine before the Gods, but nothing about the men themselves drinking and making a great disturbance. I do not want to set that example before these young children. This is my real reason for not serving wine. If this is not a pleasant thought to the officials from the Government, it can not be helped if they feel that they can not come." This is said to be the first dedication of a school with tea, instead of wine.

His second bomb was a scheme for amalgamating the village shrines, of which there were fourteen, some being factional shrines of the same denomination. Each had its own celebration, and its own ceremony, but pleasure lovers joined in all the celebrations, which made for faction and at the same time increased frivolity. A name for the new unified shrine was next considered. Each wanted to perpetuate its own name, but the Mayor had a new name, and asked that the amalgamated village should be honoured and the shrine called, "The New Kashimadai Shrine." The tenth of April and the tenth of November were set aside as festival days. These proved a great success, and they had the usual *Kagura*, (pantomimic dances), shows, and shops. Flags were hung at each gate post or from the eaves, flutes were blown, drums were beaten, and songs were heard; the aged of the village came out, and the village belles in their finery; the young men showed off their strength, and every one cleaned up and dressed for the festival occasion!

The Mayor also brought about an alliance between religion and business and sought ways of increasing the sale of village products. He arranged that for three days, that is, including the days after as

well as before the celebration, there should be an exhibition market of the community's products, which should be then offered for sale. These fairs became famous in the country round about, and it is said that about thirty-five thousand people attended the festival and carried away purchases.

The next cannon ball affected the return of the community property to the community. The community's inherent rights to land, mountain forests, finances and grain up to now had been farmed out to individuals who controlled these and took all the profit. Kamada's scheme was revolutionary. He must have realized the truth of the saying, "Where your treasure is, there is your heart also." To unify the community he had to centralize their affections. The men who profited by the old plan openly opposed the change, and with knit eyebrows and loud voices argued the matter, using the occasion to air many of the old, dead and buried quarrels of the community. In the midst of the debate the Mayor stood up suddenly and said, "I am to go up shortly to Tokyo to represent you on the Commission for the Improvement of Village Life. If you reject this action which is for the community's welfare, there is no need for me to accept my appointment on that Commission. I shall go, immediately, to the Prefectural Office and resign. Please take notice to that effect." Before they realized that he had finished, he was outside and walking towards the railway, for as it was said before, he was always ready for any tramp because of his leggings and straw sandals. The gathering was non-plussed and breathless. The sound of the approaching train aroused them from their bewilderment. One man said, "We have no excuse to offer in the face of the sincere zeal of the Mayor." Another, "We have mighty few instances of bad decisions on the part of the Mayor." Two or three spoke up together, "Let's give the Mayor a chance." "Let's make a decision," "Let's vote for it," was the unanimous cry. "Then quickly tell the Mayor." Unconsciously all stood up. One man in great agitation started out on the run. Like a flying horse he ran to the station and saw that the Mayor was already inside the train, so without ticket or ceremony he plunged inside, and, standing in front of the Mayor in the centre on the car, shouted out apologetically, "Honourable Mayor, please come back. We have reached a decision."

December 1910 when the completion of the reclamation work was celebrated saw the village transformed from a hell to a paradise.

Four years had been necessary and now Kashimadai was lifted out of its grave to a new life in the heavenly sunshine of inner peace and village harmony.

About 1800 acres of paddy fields had already been saved from the dangers of the swamp, and now another 2000 acres were reclaimed to become productive paddy fields. Immediately those who had gone out in search of work and even those who had emigrated came back. Not only these, but many others in addition, came in one after another; one count alone gave it as 300 households as coming from Yamagata, Iwate and Hokkaido.

In 1909 when Sannosuke Kamada was elected village head, on his return from Mexico the village numbered 780 houses and 5,000 people, with 6,000 acres of productive fields and forests. But last year, (1928) the households had increased to 1,400, the population to 8,000, and the productive land to 65,000 acres—a wonderful development. Moreover, the amount of rice produced increased threefold, wheat increased fifty per cent., the value of fruit arose to double the price, and the silk worm industry increased over fifty-five per cent. The reclamation brought prosperity to the village under his leadership.

Besides this the land in the village now began to return to the ownership of the men of the village. In their troubles they had been compelled to sell to keep body and soul together, but now being prosperous they were able to buy back their own property. "Kashimadai is a safety zone," was repeated time and again, and the byword of 20 years ago, "Don't live in Kashimadai" came to offer the opposite invitation.

Everything worn by Kamada has a history. He never took off his leggings and straw sandals from morning till night, so that those who called on him had to sit on the ledge of the porch with dangling feet. The writer of this interview had to conform when he called on him. At home when called to the telephone he would call for newspapers and crawling on all fours would approach the telephone, and standing on the newspapers would go through his "Hello!..... yes.....yes....." Instead of an umbrella he wore a straw raincoat. "This is the least bothersome. A few years ago Governor Chikarashi, I think it was, said, 'Your raincoat is a treasure with its many uses, for when the weather is fine you can use it to sit upon!'" He wore an old Panama hat because it was light and best suited to all

kinds of weather. That became the centre of attraction when he wore it to Tokyo in answer to a summons of Councillor Uchigasaki of the Home Department, and a picture of it appeared in the newspapers. On top of his crêpe shirt he wore what looked like foreign clothes, being cotton cloth with many thin stripes, the trousers of which had holes in the knees which had been patched with the same material. His wife had woven the cloth with her own hands and the boys of the supplementary school had made the suit. When he appeared in Sendai to broadcast a lecture on "Thrift" over the radio the newspapers spoke of him as the "scarecrow."

The way he was revered in his own town was wonderful to behold; every one bowed to him most politely, not for mere form, but in real sincerity. The faces of those paying their respects was a pleasant sight neither too familiar nor too stiff, a fine mixture of respect, friendship and gratitude. Even the children of four or five years old, at the entrance way of the houses, would come toddling out and bow. This, no doubt, had been taught them by their parents as the thing to do before this grand old man. The Mayor would without fail take off his hat and speak, even to the youngsters. Racing bicycles and galloping horses would be stopped suddenly while their riders would dismount and salute the Mayor, with the same delightful expression. The thirty or more young men repairing the bridge over the Sato river would with one accord stop their work and pay their respects with the same happy expression. The feeling was so contagious that while I knew they were not greeting me, I could not help but do as the Mayor did, so took off my hat and bowed. The Mayor said, "I am greatly troubled at this. At the village meetings I have begged them not to stop their work, or get off their bicycles, or dismount from their horses, but it does no good." Stranger as I was in the village such reverence charmed me especially its spontaneity and esteem.

A packet of tea was given each guest as a souvenir when on January the 1st. 1928, all the village celebrated the Blue Ribbon Decoration which their Mayor had received from the Emperor. He had forbidden any celebration for other medals he had received, but the urgent request of the villagers, "just this once" saw Kashimadai Primary school packed and overflowing.

The *Town Educational Record* says of the meeting, "At the appointed time, over two thousand people had assembled in the hall, and not even standing room was left. The school yard was filled with the late comers in an overflow meeting. This was probably because not one house of 1400 but had its representative present. This gives some idea of how great was his influence. When the Mayor came in wearing the Blue Ribbon Decoration on his frock-coat, the people, accustomed to see him wearing old clothes and straw sandals, welcomed him with joy and great rejoicing. After various tributes had been read the Mayor replied, and a packet of coarse tea was given as a souvenir. The meeting adjourned at four; this meeting which has come down as the greatest ever held in the village." The Mayor wrote the following Chinese poem in commemoration of the event:

How conditions throughout the world, and
My own convictions have changed with the years!
Hoping to be an honour to my country and you
I forsook my native soil and fellow citizens.
Though I was sacrificing all in answering your call, and
As your Mayor have left so much unaccomplished,
Yet, honoured with this Imperial Decoration of the Blue Ribbon;
How can I but feel and cry "Unworthy!"

MY FIRST YEAR IN NEWSPAPER EVANGELISM

H. G. WATTS

The above title, suggested by the editor, indicates precisely how little the writer of this article knows about the use of the press as a means of evangelism. However as that little may be of some encouragement to those who have not yet taken advantage of one of the most valuable means of reaching those vast numbers who are outside and out of reach of the services of the church, and who have not the opportunity to hear the Christian message, I venture to recount what has been to me a seemingly profitable and also interesting side-line to parochial work.

At the very beginning as I looked forward to the work, I could see that my first problem was to be one of finance. Money would be needed for two purposes; first, for the printing of the advertisements and secondly, for following up the enquiries that might come as a result. Upon consultation with the Bishop of my diocese I was able to obtain an apportionment of five hundred yen for newspaper work in Niigata prefecture. The Seikokai New Life Hall promised a grant of two hundred and forty yen, and I received promises of three hundred yen from other sources.

With these funds in view, my next step was to find out what newspapers would be willing to print Christian advertisements. Through the assistance of the Seikokai New Life Hall, of which I now became the Niigata representative, the *Niigata Shimbun* and the *Takata Nippo*, two of the larger papers in this prefecture, were approached. Both of them offered to print occasional articles free of charge. In order to reap the benefit of any interest that might be aroused by these articles and also to make as much use of these papers as possible, we agreed to insert a small paid advertisement, inviting enquiries, in both of these papers once a week for the remainder of the year.

Then came the fitting up of a room as an office and the procuring of necessary material. The American Bible Society provided us with five hundred copies of St. Matthew's Gospel free, and I purchased a supply of tracts, magazines, stationery, etc. and opened a postal

transfer account. In all of these preparations the assistance of Headquarters was of great benefit.

All was in readiness now, and on February 16th, just a year ago, our first advertisement was inserted in each of the above mentioned papers. In eager expectation I waited for the shoals of applications which my enthusiasim led me to expect would come pouring in with each mail. One rather soiled post-card was my reward the first day. Unprepossessing though it was, it was hailed with delight. The following day another appeared. Two days later still another, and so they came in slow but steady procession. Finally scarcely a mail passed without bringing evidence that our invitation to inquire into Christianity was meeting a response in some either curious or eager heart.

To every inquirer was sent a small package of literature, comprising a copy of *St. Matthew* a sample copy of the magazine *New Life*, some suitable booklet from the Seikokai *New Life Series*, a copy of *The Hundred Best Books In Our Library*, a copy of our rules and a printed letter. The rules were as follows: (1) for thirty sen, a year's membership entitling the member to receive monthly a copy of our four-page leaflet and the right to write to us about Christianity as often as he pleased. Or, (2) for one yen, a year's membership, the above leaflet, and the *New Life* magazine monthly. Library membership was a further one yen and twenty sen for a year. At the end of the small book of rules there were advertisements of the different books and publications that we had for sale and also a postal transfer form to save members any trouble in remitting their subscriptions.

During the first month, ninety inquiries came in but no one seemed inclined to risk even the thirty sen fee. When a month had elapsed from the time of sending out the first batch of literature, we sent out a second batch, similar but not so expensive as the first; a copy of extracts from the rules, a copy of Kagawa's *New Life through God*, a further copy of *New Life* and a printed letter. As I had only been in Japan two years and most of my time was needed for language study I packed up the bundles of literature in my spare time and my teacher addressed the envelopes.

When six weeks had passed I found that not only had the number of applications fallen far short of my expectation, but also no signs of new life appeared in the form of membership. This was

disappointing. I watched my list of applications for signs of improvement as a mother watches a sick baby. I mentioned the state of affairs to the Japanese workers of our Niigata church and they told me that if I continued sending with the bundles of literature the printed letter, I might just as well give up. In their view the whole thing was too much like a book shop's advertisement. One of the workers suggested that every application should receive a personal reply by letter or post-card. The written letter seemed too much to undertake, but I persuaded my teacher to write twenty copies of the printed letter and used these for the next twenty applications. The result was more than I had hoped for. Members joined; some applicants replied saying that they did not wish or could not afford to become members; but most encouraging of all, several applicants called to see me. One man came from a mountain village, thirty miles away, to hear something of our message. As it was impossible for me to carry on a lengthy conversation, I sent the personal applicants to the Pastor or the Bible-woman. One man who called, a student from the Niigata Normal School, has since been baptized and confirmed and is a valuable assistant in the Sunday School. During the year he has only missed two services and one prayer meeting. Our membership started with the personal touch, the written letters, and to-day, out of six hundred and seventy applications, we have one hundred and nineteen paying members. In November we dropped the thirty sen membership and retained only the one yen membership including the magazine. That was a mistake which we have taken steps to rectify, for since that time we have received quite a number of replies from applicants saying that they wish to join but the fee is too large. In each of these cases we have sent free of charge the *Kingdom of God Newspaper*.

The members are scattered throughout this prefecture in seventy-two different towns and villages. They represent all stations in life, students, teachers, farmers, shop-keepers and office men and women. Sixty-three of the members are more than ten miles from a Christian church of any denomination. A large scale map of Niigata prefecture on the wall of our office indicates how this work is reaching the country people. Each member is represented by a tiny numbered flag on a pin, and although the map is three feet square it is only possible to place the palm of one's hand on the map in two places

without touching a pin. Both of these districts are in the south of the prefecture and we have already made plans to fill up those gaps. From March on we are going to advertise in a Nagaoka paper, the *Hokuetsu Shimpō*. We were able to get into touch with this paper and make satisfactory arrangements for both articles and advertisements through the good services of the Japan Christian News Agency.

It seemed after the first two months of the use of the written letter that we should have to go back to the printed letter or use some form of copied letter because of the amount of work that arose from members' correspondence and the time occupied by visitors. We got over this difficulty by asking the members of the Women's Auxiliary of the church to assist us. We pay them one sen for every two letters and they are very glad to write for us because not only do they augment their own funds but they also feel that they are doing work that will extend the membership of the church and their own society. We supply them with sample letters and our headed note-paper and leave the rest to them. All the letters we have received from them have been beautifully written. The written letter costs one sen more than the printed letter for postage, but it saves about five sen per applicant on account of immediate replies which dispense with the necessity of sending a second batch of literature free.

The library has brought good results. At present we are not able to afford a library of our own as that would cost about a thousand yen. We send all applications for library books to Headquarters in Tokyo and the books are sent out from there. We pay postage one way on the books and the member pays the return postage. A member can borrow two books as frequently as he chooses provided that he has returned those he has previously borrowed. A record is kept of the books that are borrowed and in that way we are able to know something of his tastes and also the extent of his interest in Christianity. During the year about one hundred and fifty books have been loaned out in this manner.

Twenty-six members have started study courses. We have three of these courses, one on the Life of Christ taking forty weeks to complete, another consisting of one hundred weeks' Bible study, and a third and more advanced course of four months' study of Christianity by correspondence methods. Fourteen of the twenty-six have followed

up their work well and have written their replies regularly at the end of each week. As these courses can be purchased, already prepared, from Headquarters it is not so difficult to put them into use. The hundred weeks' course costs two yen forty sen; the forty week course one yen twenty; and the three months' course which is sent out in weekly batches, two yen fifty.

The newspaper people are very encouraging and seem keen to get our articles. At present we have three newspapers publishing free articles once a week. These are three of the largest daily papers in the province and have a circulation of about fifty thousand between them. Two of the papers give us free advertising space to the value of one yen an article as payment for the article. These articles are provided by the Japan Christian News Agency and are sometimes two hundred lines in length. They are well written by prominent Japanese Christian leaders and therefore prove very acceptable copy. In order to obtain these articles, we pay the J.C.N.A. thirty-five yen a year as branch members. If any reader of this, feels that he would like to insert articles in his local paper but does not feel prepared to undertake advertising as well, the J.C.N.A. are ready to undertake negotiations with the paper and to supply suitable articles for that purpose, but they do not assume responsibility for follow-up work as that is outside their province. Of course it is much more satisfactory to undertake the advertising and reap what benefit possible. Our regular advertising in the above papers and some occasional advertising in other Niigata papers cost about four hundred yen and the remainder of a thousand yen was used in following up. No great amount was required for secretarial assistance as all the work was carried out by my teacher and myself in our spare time. It is not necessary to undertake even as much responsibility as the above. A good year's work in one's spare time could be carried on for five hundred yen.

It is impossible for us to tell the full value of the advertisements or know much of their influence other than from the replies which we receive. One man, a farmer, wrote saying that he had no money for saké, no money for tobacco, no money for travelling, and if he had money for those purposes, before using it for them, he would rather become a member of our New Life Hall, but as he could not afford to join, he was writing to tell us how much he appreciated

reading our articles and advertisements. Another, a young man who has been confined to his bed for a long time, wrote to us asking for literature because he had found joy in reading the articles. After we had been sending to him for a few weeks, his guardian wrote and told us that if we sent any further literature, she would burn it. We have the satisfaction of knowing that he must occasionally get a little joy from our articles even though we are not able to keep in direct touch with him. There are some who, although they hear the message and receive it, are not able for family or other reasons to become connected with the church but who at the same time, carry the seed of new life with them and remain in their Buddhist surroundings. One of these, a priest of the Sodo Sect, who during the year has written seventeen letters and thirteen post-cards to us, has regularly read his New Testament. After he had been corresponding with us for nearly three months he wrote asking us to send him no further literature and also said that his connection with us would have of cease because two of his superiors objected. There were several weeks to silence and then came a long letter to say that he wished to resume his membership, for the two who had objected to his relationship with us had eloped with women and there was now no one to object. Since that time he has purchased nine books from us and has also given us a small subscription for our work.

As I look back over this first year of newspaper evangelism in Niigata prefecture, I feel convinced that the results have fully justified the time and money expended. If we were to endeavour to distribute one-tenth of number of our circulation in tracts it would cost far more and involve untold labour and the chances are that very few of the tracts would be read. Even though we have only received six hundred and seventy applications, it is certain that the weekly advertisements and articles are breaking down many prejudices. It is the constant dripping that wears away the hardest stone. The opinion of the majority is formed from what they read in the press. At the present time when there are so many of the general public who do not understand or who are misinformed as to the content of the Christian message, these articles with the weight of the press behind them, must surely be a constructive force in preparing and straightening the way for the Kingdom of God in this somewhat neglected province.

ST. SHIGEMA, OF THE GAMBLING DEN*

L. J. ERICKSON

Ichitaro, in his battered school cap and torn kimono, sat on a rock painting a picture: a strip of brilliant sky, jagged gray crags; fantastic pines, dancing lights on massed bamboo, a fragile hanging bridge poised above turquoise water brawling over white granite, hard yellow reed writhing past straw-thatched huts down to terraced rice fields. The summer breeze was fragrant with flowers. There were butterflies and bird-songs; sunshine and the music of the racing river.

Absorbed in his work, the boy started suddenly and cast a keen glance toward the valley where there was a deep bend in the road, a mile or more away. A quick kick at the little sleeping dog by his feet brought a series of shrill yelps, which stopped abruptly at a whispered, "*Yoshi*"; the dog lay down to rest again, and Ichitaro turned toward the nearest of the hovels below him. A swollen, ugly face peered around the corner for an instant, received a nod from the boy, and vanished. Then, one by one, a half-dozen disreputable creatures stole out into the bushes behind the house, and wriggled down the ravine toward the back doors of the shacks in the village. Ichitaro went on with his painting.

* This remarkable story from a mountain village in Shikoku is taken from a book called *Mi Sora no Hana* written by Nagata Honami, a patient at the Oshima Hospital for Lepers in the Inland Sea. Dr. McAlpine, who baptized Shigema, and Miyauchi San, the pastor of the Oshima Church, and my husband have supplied details from their own recollection. Every incident is true, but I have allowed my fancy to colour the telling of the tale, here and there weaving in a bit of the quaint style of the Japanese author. These translated portions are in inverted commas.

Shigema died in 1922. Two days ago I heard that there are now sixty Christians in the village of Koajiguchi, one of them a boy who is trying to find means to enter a theological seminary. No paid Christian worker had a part in Shigema's conversion. He had never seen a missionary until the day he was baptized. No missionary is visiting the little place now. But "the Kingdom of Heaven is like unto leaven which a woman took and hid....."

L. J. E.

The two specks moving on the distant road disappeared in the trees, came into view again, were lost, and finally emerged at the lower end of the village street. Passing the houses without hesitation, they stopped at the one just vacated, put down the long, thin rolls they were carrying, and called a lusty 'Good day!' There was no response, though the cry was three times repeated. One of the visitors pulled aside the ragged curtains before the entrance, and walked in.

At first he could see nothing, but groping for a moment across the square of dirt-floor in front of the broken mats, he began to distinguish a wooden table on which stood empty bottles and unwashed dishes. Beyond was the stock-in-trade of a very disreputable eating-joint; pale grey tentacles of cold devil-fish; boiled eggs; round slabs of rice and vegetables wrapped in sea-weed; cheap cakes, brightly pink or green. Over all was the sour smell of saké. Behind the room was a tattered paper door closed tightly. The visitor made as if to push this aside and explore further, but, changing his mind, he went back to his friend in the road again.

The two opened their rolls and hung them on the outer wall of the hut. One was a scroll written in the *kana* of school children, the other a vivid chromo of a turbaned father and a forlorn boy. With strong, untutored voices, out of tune, and in different keys, they began to sing;

'My Master loves me;
My Master is strong,
So though I am weak,
I shall not fear.'

The children in the street below came running, little sunburned urchins, gloriously naked and unashamed. After them came farmers with heads wrapped up in towels; girls in red petticoats; mothers with babies at their breasts; grandfathers with toddlers tied into the backs of their kimono, and grandmothers grinning through blackened teeth. Back in the little eating-house the ragged *shoji* moved slowly, and a sinister figure slid out. Stealthy step by step it drew nearer. Kato was telling the story of the Prodigal Son, and of how his father ran to meet him, though "the mother was so worn out with anxiety that she had no strength to move." The fatted calf was killed, and the *bath heated*! Imperceptibly the black shadow emerged from the

house and stood in the sunlight. Turning suddenly to point at the picture, the story-teller looked into the purple face and staring eyes of a leper.

"Shigema Shimamoto was from the age of five a leper, but, as his case was very light, he was able to take his primary school education. He early learned from his bad companions to gamble in a small way. How the heart of his widowed mother must have sorrowed over him!.....Day and night the little womanly heart was full of grief added to grief, pain to pain.....Finally from this agony she poured out her life, holding to herself bitterness too deep for tears, and became a guest of the other world.

"The boy should have repented, but on the contrary, he rejoiced that she was gone. Thinking that now there was no one to reprove him nor to sorrow over him, he went from bad to worse.....He turned his home into a gambling dive, and enticed seven-tenths of the little village, young and old, men and women, into his place and led them astray. Taking his ill-gotten gains, he set up a saké shop and eating-place. His disease, thus neglected, progressed like a galloping horse.

"But while Shigema was labouring to bring his village into the kingdom of Satan, God was reaching out His powerful hand to save...God's good vessel, Brother Kato...went about preaching...He sang and told the story of the Prodigal Son.....Then, with prayer and a contribution to the poverty-stricken host, he went his way. After this he came almost every other day.

"How kind this is of a stranger! Love, real love, is it not this? thought Shigema, much moved.....Is there anything lacking in the hand of God? But it was more than six months before Shigema entered into the true religion. The birth-pangs of a soul are not short."

II

The heights above the village of Koajiguchi were peppered with spots of snow. Winds howled through the pine-trees and bent the trembling bamboos. Crows cawed in the bare poplars. Dark figures in closely wrapped kimono hurried down the street shivering. In front of Shigema's hut a glossy camellia bent under the weight of its blood-red flowers, and the fairy fragrance of plum blossoms

perfumed the cold air. From behind the empty eating-room came the startling sound of a man crying. Shigema lay flat on the mats, his head buried in his quivering arms. Leprosy had attacked his eyes, and through the darkness only a faint glimmer of the light, and the flicker of moving objects could reach him.

The disaster came swiftly. After a few days of pain he awoke one morning to find himself helpless. Trembling with fright, he crept along the wall to the door, and piteously called to his neighbours. They were kind. They tried to comfort him. They opened his house and gave him food. They called a doctor, and he, too, was sympathetic, but did not come again. From that time a good old woman came to make his fire and cook for him, and gradually learnt to stumble about with arms out-stretched to feel his way.

But there was a gash on his forehead where he ran into a tree. He stepped on his little kitten, and she wailed in his arms for hours. When eating he dreaded putting something vile into his mouth, and his chop-sticks dribbled food on his kimono and down upon the mats, where his bare feet crushed it.....Once he ventured into the street, clinging to a guide and tapping his way with a long, unwieldy stick. He slipped in filth, and it clung to his clogs. A motor-car crowded him to the wall in the narrow road, as it chugged past, horn shrieking. Bicycles hurtled by, grazing his clothing. His guide was exasperating. And Shigema felt the eyes of all the world upon him in his cringing helplessness.

There were sounds that tormented him. Dogs chasing his kitten; the fire-alarm, and swift feet running; the jingling bell of the news-boy, as he raced along with an extra. (Shigema could never read again!) At night there was the wail of the blind masseuer's flute. But Shigema knew that his terrible disease cut him off from the only refuge of blind men in Japan. Ahead was want, and a body crumbling fast.

He sprawled on the mats sobbing. In his arms were the fragments of a flower-pot, and a gorgeous geranium, crushed in the spilled earth, lay broken beside him. He straightened himself and flung his arms forward. One hand touched the glowing embers in his brazier.

Hours passed. The wind grew louder. The sun went down behind the mountains. The old woman came with food and fuel. He

would not notice her, and she went away and left him in the darkness. He was praying. Now his voice was raised in high-pitched pleading; now sunk in weary whispers. Night closed in. He went on without rest, or food, or fire. At times he brokenly repeated Scripture. And again his hoarse, cracked voice would quaver the words of a hymn. His wilder shriekings rolled down over the sleeping village, and died away in the night.

"A week went by and "at last Shigema arose from the bitterness "of his despair dancing for joy. God is love. Therefore He does not "needlessly inflict pain and torture upon His children. The trials He "sends have a deep meaning, which is beyond the wisdom and "understanding of men. Lord, I believe. Help Thou mine unbelief. "If it is God's will there is nothing which is impossible!

"And looking up into the glorious light he was seeking, he saw "the form of God."

Strengthened by this vision, he again took up his prayer. Day after day, and far into the night, praising, confessing, pleading. Another week went by. Worn out, he fell asleep on his knees. When the anxious old neighbour stole in to kindle his *hibachi*, he was lying huddled against the wall. She hurried to bring a quilt from the closet and spread it over his shoulders. He awoke and rolled over facing the door she had left open. Clear in the cloudless sweetness of the sky he saw the sun rising above the splendour of the mountains! "Halleluiah! Halleluiah! Amen!"

III

"For those who enter into the Christian faith there comes the "question of daily food to make them afraid and anxious. Oh, the "bitterness of the need of the man of flesh! Shigema, in order to be "at rest about his daily living, found money to set up a little business. "But the sudden advent of hard times swallowed up many little "ventures.....Shigema's undertaking was caught in the whirlpool, and "everything was lost.....

"This two or three times purified vessel, small though it was, "now became the finest gold. Blessed is he, who, because of trials, "draws the nearer unto God.....The next business he took up was

"the service of God. From the mouth which had used to urge men
"to gamble, he now cried for repentance. Oh, what a change! People
"heard with surprised eyes. The place which had been a gambling
"den now became the gathering point for daily prayer circles.
"Shigema's testimony was the blood of a living Christ.....This badly
"diseased Shigema lay on his bed in the glory of God, and while the
"whole village was being saved, he was ordered by the police to go
"to Oshima to be a patient.....In Koajiguchi, there was not merely
/ "not one gambler, instead there were twenty-four Christians, and new
"enquirers were being added. Almost it had changed into a Christian
"village."

Shigema sat on a thin cushion in a sorry little wagon with a rickety roof supported by bamboo sticks. Behind him was piled a big bandanna bundle containing all his goods. Spilling over his knees and tied wherever they would stay on were presents from his followers,—eggs laid end to end and done up in straw, paper sacks of bread and cakes, fruit in flat baskets, bottles of pop-water, flowers. A long line of villagers stood ready to follow his cart down the mountain-side. They were dressed in their best sleazy black *haori* and divided skirts. The women's heads were topped with puffs and whirls, bristling with combs, and glossy with odourous hair-oil. Little boys wore flopping coats and trousers, and little girls flowered kimono and gay ribbons. Everywhere was ceremonial salutation and decorous deportment. Everybody carried his own New Testament and paper-bound hymn-book done up in coloured cloth. Ichitaro was there with the little dog he had trained to warn Shigema of the approach of strangers to the gambling dive. It was five years since the day that he had barked at Kato and Fujiwara.

A cousin of Shigema's dressed in the tight drawers and wide-sleeved cotton coat of a jinrikisha-man picked up the shafts of the miserable little vehicle, and the procession started down the winding road. Dewdrops still glittered on the wayside grasses. The mountains were a misty purple, and the fields a sea of green, with little islands of yellow huts under friendly trees. The mountain breeze played delicately with bare heads and gala clothing. A lark still sang in the sky. They passed out of the heavily wooded uplands, down to the terraces, and into a level spot by the road-side, where the cart drew up facing the gathering. Shigema raised his hand for prayer.

The people sang. Some one read a formal address of farewell. Next "the man who had been a great trouble to the police.....was now "thanked by them.".....Others gave their good-bye messages from full hearts. They sang 'God Be With You Till We Meet Again,' and Shigema spoke a final benediction,

"My beloved Koajiguchi, God's blessing upon you!"

And the cart passed out of sight down the winding road into the growing heat of mid-day on its way to the sea.

It was dusk when it wobbled into the dirty streets and splendid scenery of Susaki. Factory girls covered with cotton lint were hurrying homeward in huddled, giggling groups. Little two-wheeled wagons dolled out in pink and green and yellow streamers rolled along pulled by sunburned stalwarts in short white underwear and wide, woolly cholera belts, bawling, "I-i-i-ce cre-e-e-am!" Fat men wearing towels roped around their middles lolled in front of dimly lighted shops. Dogs fought fleas. Babies played in the streets. Bicycles loaded to the gun-wales dodged in and out among them. The river, a sheen of amethyst and silver, melted into the grey sea below the darkling mountains.

Shigema with his bulging belongings drew up before a ugly wooden building surmounted by a Cross. A group of waiting Christians hurried out to meet him. His cart was pulled to the rear of the little church, and kind hands brought him a refreshing evening meal. The faithful fellow who had come with him took the tray, and breaking open the paper envelope containing chop-sticks fed Shigema with the hot rice, fish and vegetables. For Shigema had no fingers left now, and feet and legs were so far gone that when time for the service came, it was again his companion who tenderly lifted him from the dusty cart, carried him on his back into the church, and set him down on the edge of the pulpit.

There was a large congregation. The believers had called together so many of their friends that the rude benches were crowded, and people sat on floor cushions. Fans fluttered. Insects swarmed around the light bulbs. Naked legs beneath light summer clothing shifted ceaselessly to escape mosquitoes.

It was the first time Shigema had ever entered a Christian church. He sat on his knees in his blue kimono with scarred head and ulcered face. His mouth was a distorted gash. The stump of

one leg wrapped in dirty bandages protruded sidewise. He spoke in a husky voice, difficult to understand. But for two hours attention was breathless. Shigema told of the days in his gambling den where men and women had fought each other over their last shreds of dirty clothing, and of the drunkards wallowing in their own vomit who had snored off their sprees on his filthy mats while their children hung around the door crying for food. He recalled the day when Kato and Fujiwara preached at his hut, and how they had told him that God loves His children. His hearers lived with him through the bitter despair of blindness, the glory of his vision, and the miracle of recovered sight. The swollen face was shining. Speaker and hearers were carried into the presence of God.

The night Shigema's cart was rolled into the church, and strings of eggs and baskets of fruit piled upon the floor so that he could sleep on a pallet just above the wheels. A full moon over the marvellous mountains kept watch over his tired slumbers while rats raced among the pews in the bare building.

IV

Shigema lay on his iron bed in one of the wards of the hospital. North and south the long glass walls were pushed back, and a fresh breeze played over the gruesome faces on the wooden pillows. Some of the sick folk played with greasy packs of cards. Some talked. Some dozed. Some read. Shimizu told his beads; '*Namu Amida Butsu! Namu Amida Butsu!*'

Shigema could get glimpses of the other buildings of the institution grouped together on a narrow plain between two pine-clad hills. Four hundred lepers are cared for at Oshima. Some live in little cottages where they can till a bit of soil and raise turnips and cucumbers. There are separate homes for the married couples, and in the other houses blind are grouped with crippled, and the handless with those who can work. Children play about the doorsteps, some patients; some born on the island. On the western hill eighty-eight stone monuments have been set up, a miniature of the Eighty-Eight Shrines of Shikoku, and the faithful crawl up and pray before them, trusting the gods to see that although they cannot make the longer pilgrimage, they still do penance for the Curse of Heaven. Below

are the tennis courts and the Hall of Religions where the red and gold Buddha, the god-shelf of Shinto, and the little organ of the Christians stand side by side. Further on are the crematory, and the administration building, and the laboratory, one of the finest in the world.

Four or five lepers crossed the sand and went into the hospital. They were going for their morning talk with Shigema. For almost a year he had spoken to them every day. As the body wasted away, the spirit became more beautiful. "What holy peace was his while in the sick-room. To what shall I liken it? It was noble.....Like a general he rested from the wars."

Little Flower came with medicine, a white-clad, bare-foot nurse, her beauty like a star in all that wretchedness. Long minutes passed. Shigema listened weakly while Nagata prayed. His broken hands fumbled with his Bible. They waited for his message, but he did not speak. At last he turned, and with the old gesture of blessing, "he said in one word, Thank all of you. I shall be allowed to go to Heaven the day after tomorrow in the afternoon!"

At the appointed hour Shigema's corner of the ward was crowded with his Christian friends arrayed in their poor best. They sat on the floor around his bed singing and praying and reading the Scriptures. There was Nagata, crippled poet and prophet, old Miyake San, the Fujita twins, Mrs. Miyauchi with her paralyzed features, and six-year-old Haruko with her doll. Many others, still and patient. Shigema lay outside the quilts in his crested *haori* and striped *hakama*. Friends had bathed and shaved and dressed him. He was waiting. Around the little company the island glowed in in gold and green and orchid. Masses of azaleas foamed over the hills. Sea and sky melted into blue infinity. The white sail of a fishing boat went by.....

Shigema's face on the hard pillow was radiant, listening. He folded his twisted hands on his breast, smiled farewell to the friends around him, and said.

"'Everything is ready.' Then, while his lips moved in prayer, he was called!

"Halleluiah! Halleluiah! A great sinner has been changed by Christ to a saint! Glory to God!"

THE STORY OF THE ABOLITION CAMPAIGN IN SHINSHU

P. G. PRICE

Murphy is a good fighting name and the licensed system of social vice is a great thing to fight. It was a memorable day in the history of the Purity movement in Japan when Murphy tilted against that ancient evil and won for the enslaved girls in Japanese brothels the legal right to freedom. That was a good beginning but only a beginning, for the legal right proved to be only a surface decoration which concealed actual slavery, approved of and acquiesced in by the masses of the people. But Murphy's contribution was greater than merely securing a legal right. He defied the whole mass attitude and declared that at the bar of an enlightened conscience the system was foul beyond all possibility of description.

Murphy passed on. The keepers still sat securely behind their ancient fortifications but there was a new ferment abroad. The mass mind was no longer so complacent. Rather it was on the move, for a feeling began to grow up that there was something wrong.

The earthquake of 1923 fired up this smouldering discontent. The fact of enslaved girls burnt to death behind the high walls of the Yoshiwara could hardly fail to stab the public conscience. A movement broke out to oppose the rebuilding of the Yoshiwara. An appeal was made to the whole nation and petitions were sent out to the branch organizations of the W.C.T.U. (*Kyofukai*) and the Purity League (*Kakuseikai*) throughout Japan and also to churches and schools. The public mind had changed. It was different from the one that Murphy defied. Madame Yajima, Mrs. Gauntlett, Mrs. Kubushiro, Prof. Abe, Saburo Shimada and Y. Matsumiya had been working away on it for years. Many of the most forward looking men and women, educationalists, newspaper men and statesmen came out against the system. It was a different public mind but the idealism in it had yet no power. The keepers of the Yoshiwara sat tight and while the storm blew they kept on building. For what are

a few idealists when matched against a business in which millions are invested, entrenched in every considerable town and having representatives in every provincial assembly and the National Diet as well! The movement failed and the Yoshiwara, with a contempt for the puny efforts of the workers, dug itself in deeper than before. Yet the movement did not die out. A spark from it lit in Shinshu and took fire, and it is the Shinshu movement that I wish now to describe.

It happened in this way. Dr. E. C. Hennigar, missionary of the United Church of Canada in Matsumoto, received some of the anti-Yoshiwara petitions. He brought the matter to the attention of the Methodist district meeting in Shinshu and a Committee with Dr. Hennigar as chairman was named to push the movement. Letters were then sent to all churches in Shinshu urging them to get petitions signed and also to Newspaper evangelism correspondents. Some of them replied, stating their delight that a movement against licensed prostitution was on foot and saying that they had often wondered how they could strike a blow against it. These letters, coming as they did from scattered villages, demonstrated that the mass mind was on the move. In two weeks time 1500 petitions were collected and forwarded to the headquarters in Tokyo. This was the spark that lit in Shinshu and it did not die out with the failure of the anti-Yoshiwara campaign. A branch of the Purity Society was formed at a meeting held at the missionary's house in Matsumoto and this was greatly enlarged and strengthened by a public meeting held in Matsumoto Methodist church in the spring of 1924. Prof. Iso Abe addressed that meeting and as a result 95 new members joined.

With the anti-Yoshiwara movement closed for the time being, what was now needed was a new clear cut and definite objective. It is this point to which the reader is asked to give special care, because the distinguishing factor in the Shinshu campaign was the discovery of such a suitable local objective. An inspiration came to Dr. Hennigar. This was "No public prostitution within Shinshu"—a movement directed, not to the National Diet but to the Governor and Assembly of Shinshu. The idea was to start right at home and clean up Shinshu. This was an exceedingly simple and reasonable idea but it revolutionized the whole movement in this country and Shinshu became the forerunner of one which broke out later in over half the provinces in Japan.

There was thus a definite objective set before the Matsumoto Purity League and the petition-method was a simple and effective means. The headquarters of the W.C.T.U. and Purity League in Tokyo were quick to see the significance of the new move and give splendid support both in supplying speakers for the meetings and articles for the newspapers. Their advice in critical moments of the campaign was most valuable. The number of petitions grew year by year. In 1925 there were 6000, in 1926 11,000, in 1927, 22,000, in 1928, 35,000 and in 1929, 60,600. The reasons given in the petition itself for the abolition of the licensed system were brief and strongly put. The mere reading of the petition by 100,000 people whether they signed the petition or not was a great education. The avalanche of discussion provoked by public meetings and newspaper articles, especially after the keepers began actively to oppose, made Licensed Vice one of the main topics of conversation in Shinshu, a province notorious for its delight in argument.

The organization had to keep pace with the movement. The national organizations the W.C.T.U. and Purity League realizing that a new movement was under way formed a Federation in 1926. In Shinshu likewise a Federation of all such forces was formed. These were Purity Leagues in Matsumoto, Nagano and Ueda and W.C.T.U. in Nagano, Ueda Matsushiro, Kamisawa, Matsumoto and Ina. All of these together with the churches formed a Federation. The organization membership fee was ¥2.00 and the individual fee 20 sen. This drew together all the forces within the province working for purity and fired them with a definite and common objective.

The churches were, of course, the backbone of the movement and many missionaries in the province did quiet but effective work, but non-Christians were early drawn into it. Many of them were very successful in gathering petitions: some women indeed by their own efforts collected 1000 signatures. The federation also began to appeal to the Young Men's and Young Women's Associations and to the temperance societies. At first there was very little response but gradually the interest grew and many of these became very effective in this work.

There was a political side to the movement as is well known. The very first year of the local option movement an effort was made to line up the Assembly members. Fifteen signed a bill but there

was no man with courage enough to present it. When the keepers began active opposition, it became more difficult for the members to openly declare in favour of Abolition. In 1928 a bill was all ready to be presented but at the last moment the keepers presented a petition stating their desire to wind up the business of their own accord and asked the Assembly to wait for another year. For that reason the bill was not presented. In 1929 it was brought in but was lost in committee.

Every year the month during which the Assembly met was a period of intense activity for the movement. The headquarters of the Federation was in the kindergarten building of the United Church of Canada W.M.S. The committee arranged to visit not only all the members but all people of influence and explain their object. Literature and information was placed in their hands. In these campaigns the Tokyo headquarters rendered great service. They sent experienced workers to Nagano and helped in visiting members and fortified the spirit of the workers.

The actual power to abolish the licensed system is in the hands of the Governor; the Assembly itself has not that power. Still a vote by the Assembly greatly strengthens the Governor's hands. In 1930 new tactics were introduced. Individual petitions were dropped for the year and petitions from organizations substituted. 659 in all were filed. Among these were 114 from young men's associations 108 from women's associations and 125 from Temperance societies. These proved to be a powerful factor in influencing the members. The keepers, however, were very active and were determined to hold their immoral legal rights. They adopted every means to prevent the passage of the bill but public opinion was too strong for them. In committee they were strong enough to force the extension of time for the full enforcement of the bill from 7 to 10 years but they had no power to stop it. In the assembly it was presented and passed with hardly a dissenting voice.

Meanwhile similar movements were going on in other provinces usually under the direction of local people but always supported and encouraged by the headquarters of the Federation. In the short space of time since the Shinshu movement began, 8 provinces have voted against the system and Saitama now stands with Gumma as a province where the licensed system has actually been abolished.

Movements are on foot in half the provinces in Japan and within the present "five year movement" it is confidently hoped to carry the battle into every province and finally the National Diet.

The reader will no doubt be anxious to help along the movement. If so there is one matter to which I would like to draw attention. The objective of such a campaign is not merely getting votes for abolition in the Assembly. The fact is that a premature vote may block the real movement. The real objective is a fundamental change in mass opinion. Unless this has been secured a vote will have little effect. A snap vote is to be avoided but the presentation of a bill in the assembly should be utilized to make every one in the province face the issue for themselves. For this reason the Shinshu campaign is a good model for us to follow.

There are some who think that the Eastern mind is different and will never take the same view in this matter as the West. But the history of the past 30 years belies such a view. The fact is that a tremendous change in mass opinion has taken place since the time of Murphy, and that change is still in progress. The splendid Japanese leadership which the movement now enjoys, shows that it is no foreign innovation. Yet the fact that Dr. Hennigar has been able to make such a contribution shows that there is yet a place where the foreigner may help. Let us take up the task and go forward in hope, for the end is not far away.

THE KINGDOM OF GOD MOVEMENT FROM THE STANDPOINT OF THE CENTRAL COMMITTEE

R. MANABE

In Japan old people are accorded special honour ; they are looked up to in a marked way. This is especially true of the religious world. The thoughts of the older generation have been essentially of a conservative character ; they have tended to think highly of past experiences, and this attitude has coloured all their actions. But the present age is opposed to old tendencies and forms ; indeed there is a spirit abroad which would fain destroy them entirely. The people who are most imbued with this feeling are the younger generation.

Now hitherto in nearly all Japanese Christian movements, the rule has been to put the old people to the fore and to lay plans accordingly. But the Kingdom of God Movement has broken with this tradition, and the men who are taking the lead in it are men in the prime of life, who have a good understanding of the thought of the day and who themselves are moving with the spirit of the age. This is one of the reason, I think, for the success of the present Movement.

If we take the results of the first year as a test, we see a movement in its extent nation-wide to a degree hitherto unknown before in the history of the Church, and one that is full of fruit. There are now some eighty-five local committees of the Movement, stretching from Saghalien in the north to the Loo Choo Islands in the south and Manchuria in the west. The Movement has already been at work in 250 centres, while over 700 churches have identified themselves with it. There have been over 1300 meetings, which have been attended by 260,000 people, and addressed by 620 speakers.

Facts such as the above would suggest that in some measure the Kingdom of God Movement is meeting the spiritual demands of the present day, and that the Church has got together in a common loyalty to our Lord to a degree unknown in Japan before. It has transcended denominational differences. We can believe that it is according to the will of God.

The fact that results such as the above can be shewn in a relatively short period is evidence that the method of organization is good.

It may be a good plan therefore to study briefly the plan of campaign. The Kingdom of God Movement does not look for its marching orders to the central committee, nor does this committee send out instructions to the country as a whole. Rather it makes a plan of taking into consideration the special circumstances of each district and seeks to frame its plans accordingly. This is a different method of procedure to what has been done on previous occasions. Hitherto in such movements the responsibility for making the plans and seeing them through has rested with the central committee. This method has led to frequent misunderstandings. As a result, in the present campaign the burden of responsibility has rested with the local committees, and the central committee has merely served as a clearing house to prevent confusion. By the present arrangement the district committees have to undertake the local campaign and see it through. It is largely because of this plan, I think, that such a good spirit permeates the whole movement.

The central committee is composed of thirty members representative of the various co-operating denominations. It is divided in turn into six sub-committees entrusted with the task of administration, evangelism, education, publicity, social work and rural evangelism respectively. The heads of each of these sub-committees together with two or three others form the executive committee. This executive committee meets every Tuesday at noon to receive the reports of the sub-committees and deal with the reports and requests from the districts. The committee as a whole meets once a month and considers the report of the executive committee and takes action thereon.

There have been five or six special gatherings held in Tokyo under the auspices of this central committee, which have been very successful. Among these was the special convention for Christians in east Japan held at the beginning of the year, which was marked by a spiritual depth seldom known. I have attended meetings of all kinds, but I have never known any more moved by the power of God than those. On the second day in particular, when Kagawa was speaking, he was so moved that he burst into tears, and the

thousand people or so who were present were quite broken down. No sooner had he finished his address than a volume of prayer broke out all over the hall, people praying together without waiting for others to stop. Pentecost indeed had come again.

The meetings at Nara for west Japan were similarly blessed. For the first year the Campaign has focussed especially on the six big cities of the Empire, Tokyo, Osaka, Kyoto, Nagoya, Kobe and Yokohama. For the second year it is to concentrate on the country districts.

The problem of the evangelization of rural Japan is important and urgent. The exhaustion and suffering of the country people have almost reached breaking point. The younger generation of these folk are moving from the country into the towns, while those who are left behind are oppressed with anxiety. To preach the Gospel to these country people is a thing which must be done. If the economic salvation of the country people is a necessity, their spiritual salvation is even more so. They are overburdened with the problems of life and thought.

The propagation of Rural Gospel Schools seems to be the most effective way of dealing with the problem at the present time.* For this reason the central committee is urging that these should be started in as many centres as possible, and they intend to throw their whole weight into their realization. A special training school for leaders was held under its auspices this month in Tokyo, while another is planned in the autumn for West Japan.

Again, the Kingdom of God Movement is church-centric. But the younger generation under the influence of communistic and other thought is naturally not very sympathetic with such ideas. There are many others too who are apt to be critical. Yet they are longing for faith and something to satisfy their spiritual desires. The attendance at the meetings and the number of enquiries received afterwards are evidence of this. But despite this spiritual dissatisfaction, such people in general do not want to belong to the church. They approve of Christianity; they are ready to join in its activities, but they regard the Christian faith and the Christian Church as distinct.

* See article in the present issue on the subject.

Now the Kingdom of God Movement is essentially Christian ; it is not merely a cultural campaign. But it centres its activities round the church. It does not stand for a non-church Christianity. It is emphatic that church membership is essential for the fulness of the Christian life. It is this particular point which has caused the central committee most concern. For this reason a special effort is made at all gatherings to link the enquirer on to the local church and through the local church lead him to Christ. The central committee has refused to do this directly. There are many enquirers who would gladly establish contact with the central committee but they are given no encouragement to do so.

There is much discussion now-a-days about social questions. If Christianity were ever to get separated from these living social issues, it would get separated from society itself, Society to-day is looking to Christianity for something concrete, not abstract. It will not be content with an evasive answer to its requests. It will not put up with a preaching of the love of God from the pulpit which is not also shewn in contacts with people in daily life.

The central committee has a special sub-committee on social questions which is giving peculiar attention to this question. When Messrs. Eddy and Page paid a visit to Tokyo, the occasion was used to hold a special conference on social questions, and this has since been followed up by one or two similar conferences at which those most competent to speak on their respective subjects have given of their wisdom to the Christian Church. In addition in Tokyo, Yokohama and Osaka there have been special meetings in connexion with the campaign on such subjects as temperance and purity, in which the central committee have had a leading share, though as a temporary body they have wisely left the actual organizing work to those bodies specially concerned with these matters.

That Kagawa is working very hard and giving of his best in many directions for the Kingdom of God Movement is a thing of which we are all proud, but at the same time the Kingdom of God Movement is not a Kagawa Movement ; it is a Movement of all those who have partaken of Christ's death. The establishment of the Kingdom may take a long time, but it is the aim of all Christians. We can be thankful indeed if we who are allowed to serve on the Central Committee may be used as stones in its foundation.

DEPARTMENTAL NOTES

THE NATIONAL CHRISTIAN COUNCIL

WILLIAM AXLING

THE KINGDOM OF GOD CAMPAIGN:

The emphasis in the Kingdom of God Movement this year is being put on the mobilization and training of the laity for active and effective participation. In order to realize this goal Laymen's Training Conferences are planned for different parts of the Empire. Two of these have already been held, one in Tokyo for Eastern and Northern Japan and one at Nara for Central and Western Japan. A total of 1500 Laymen and Laywomen attended these two gatherings. A high spiritual note was struck in each session of these conferences. The fine fellowship and unity which characterized these meetings and the oft-expressed purpose of those in attendance sacrificially to carry on promise much for the future of the movement.

In order to project the Campaign into the unreached rural area with its 30,000,000 farming folk and its 12,000 unoccupied villages, short term Peasant Gospel Schools will be held in every possible rural district. The purpose of these schools is to train picked young men and women from the villages for Christian leadership in their own respective areas.

Because of the lack of trained leaders in this field a "Training Institute for Peasant School Leaders" was held in Tokyo, April 9th and 10th. Such outstanding rural specialists as Messrs. Sugiyama, Takizawa, Kuribara, Masusaki, Hirubayashi, Manabe and Yabe constituted the faculty of this Institute. About 100 Japanese Christian workers, laymen and missionaries who are especially interested in rural work attended this institute and acquainted themselves with the purpose, programme and technique of this effective means of bringing the impact of the Gospel to bear upon Japan's rural life.

From March until June Dr. Kagawa is devoting himself to campaigns throughout the Northern provinces of Japan proper, the Hokkaido and Saghalien. During this period a large number of speakers have been drafted for service in campaigns already planned in the provinces lying south and west of Tokyo.

Another feature of the Kingdom of God Campaign during 1931 will be the participation of men from abroad who have exceptional gifts in the field of evangelism. Invitations have already been extended to Dr. E. Stanley Jones of India, and Bishop Nicolai of Serbia. Dr. Jones needs no introduction to the readers of the *Japan Christian Quarterly*. Bishop Nicolai is one of the outstanding religious figures of the Balkan States. Both in Great Britain and in the United States, where he has participated in various conferences, his personality and messages have left a very deep impression. Both of these evangelists will probably arrive in Japan in the early Autumn.

THE EDUCATIONAL COMMISSION:

After unavoidable delay, the project of sending an Educational Commission to Japan to make a comprehensive as well as intensive survey of Christian Higher Educational Work is taking definite shape. The members of this Commission who are coming from abroad will arrive early in October of this year. The North American members of the Commission will be the Rt. Rev. H. St. John Tucker, Bishop of Virginia, President Blaisdell, of Pomona College, California, and probably Principal Stearns, Head of Andover Academy. Bishop Tucker has a host of friends in Japan. Because of his long years of residence and service here he has a first hand knowledge of the situation which in a unique way qualifies him for membership on this Commission. President Blaisdell is one of the most outstanding leaders in the field of Christian education in America. Principal Stearns is a recognized authority in educational work of academy grade. The American woman member of the Commission has not yet been announced.

THE RURAL SURVEY:

Dr. K. L. Butterfield is arriving in Japan April 22nd and will immediately begin the proposed rural survey. According to present plans, Dr. Butterfield will concentrate his study in the following five areas,—Fukuoka, Okayama, Omi-Hachiman, Shinshu and the Hokkaido, in connection with centres of rural work already in existence, with the idea of helping them to develop into demonstration projects.

Early in July a conference of rural workers will be held in Tokyo at which Dr. Butterfield will present, in tentative form, his findings and a programme for future rural occupation and get the reaction and suggestions of those engaged in rural work.

After the middle of July he will spend a week at Karuizawa holding group conferences with missionaries, studying with them his findings and his suggestive programme for the future.

RELIGIOUS LIBERTY:

Religious liberty is being challenged and violated by at least nine different countries at the present time. In all of these countries religious freedom is guaranteed in the constitution but the principles of religious liberty are being violated through new legal enactments or through new interpretations of old statutes.

In view of this situation the International Missionary Council is inaugurating a world-wide study of the whole question of religious liberty and has asked the Japan Christian Council to co-operate in this revaluation of the status of religious freedom and to determine the steps that need to be taken in order to insure to men everywhere real religious liberty. The study will be taken up under the general topic "What Rights and Privileges must be guaranteed to maintain Religious Liberty?" It will be dealt with under two heads, (1) Nationals, and (2) Foreigners.

THE AMERICAN FILM A MENACE:

Because many of the modern films are a menace to the moral life of Japan, the National Christian Council of Japan has been asked to take steps to secure a stricter censorship on the part of the Police Department in Tokyo. During a conference with the police censors, the Chief Censor on his own initiative stated that their greatest problem is with the films which come from America. He said that many of these films are highly detrimental to the morals of the Japanese people and he hoped that the National Christian Council could and would take steps to secure the stoppage of the coming of these undesirable American films.

In view of this statement by the censor who is responsible for censoring all films from abroad, the Executive Committee of the National Christian Council, at its meeting held March 12, 1931, voted to call the attention of the Federal Council of the Churches of Christ in America to this situation and ask them to take every step possible to prevent the continued influx of undesirable American films into Japan.

In this connection it ought to be noted that this action was not inspired by any missionary or missionary influence. The Committee of the Council which called on the police censor was composed entirely of Japanese. It was a non-Christian Japanese censor who, on his own initiative, complained about the American films and asked the Council to take steps to prevent their being sent to Japan. Moreover, the action of the Council itself was taken entirely on the initiative of the Japanese Executive. This protest, therefore, against the type of American film coming to Japan, is a protest on the part of both Christian and non-Christian Japanese.

A CHRISTIAN HEADQUARTERS BUILDING:

The first unit of what it is hoped may eventually become a representative Christian Headquarters Building is now under construction on the National

Sunday School Association's site opposite the Tokyo City Y.M.C.A. in Kanda. The National Sunday School Association and the National Christian Council are co-operating in the erection of this initial unit.

The Christian Council has voted to provide ¥20,000 toward the construction expenses and will occupy a good part of the third floor. The present unit covers only a part of the site and makes possible the building of an additional unit in case other Christian organizations later on wish to join in this project.

THE FEDERATION OF CHRISTIAN MISSIONS

J. SPENCER KENNARD, JR.

The Executive Committee held its Fourth Meeting on March 20th in Osaka, lacking but one of full attendance. Among the numerous items of business, the following three actions seem of special interest:—

1. It was voted to recommend to the Annual Meeting that the annual fee, provided for in Article IX of the Constitution, be stabilized at ¥25.

2. It was voted, that the daily allowance toward entertainment at the Annual Meeting this summer be fixed at ¥3.50 per delegate.

3. It was voted to recommend to the Annual Meeting of the Federation that the reports of the various committees be submitted in duplicate shortly after the close of the year to which they apply, one copy of which to be inserted in the issue of the *Year Book* for that year. This last was in view of the majority of reports hitherto appearing in print only a year and a half after the events to which they relate.

The printing of a digest of the discussions was also voted.

The recent passing of Mr. Guy Converse, who for a number of years had rendered such distinguished service as Secretary of the Federation, was felt very deeply by those who had assembled, and a letter of sympathy was sent to Mrs. Converse.

The principle business was the final draft of the programme for the Annual Meeting. The keen desire to have Dr. Butterfield present to conduct a round table conference on rural methods, led to a shift in the opening date of the conference. As it was impossible for Dr. Butterfield to delay his sailing for America beyond July 30th, it was found necessary to arrange for the meeting in question on the previous afternoon, Wednesday, July 29th. The programme as thus revised is as follows.

Programme for the Annual Meeting 1931

General Theme: THE CHURCH IN JAPAN

Wednesday, July 29

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|-------------|------------------------------------------------------------------------------------|
| 2 to 3 P.M. | Opening Business,
Roll Call.
Introduction of delegates.
Business session. |
| 3 to 6 P.M. | Round Table Conference:
THE CHURCH AND THE RURAL PROBLEM. |
| 7:45 P.M. | Prayer Meeting, Rev. H. F. Woodsworth. Vice-Chairman, F.C.M. |

Thursday, July 30

- | | |
|---------------|---------------------------------------------------------------------------|
| 9 A.M. | Devotional Period, M. Merrell Vories, L.L.D. Chairman, F.C.M. |
| 9:20 to 11:10 | Papers: THE KINGDOM OF MOVEMENT. Rev. G. H. Moule.
Professor Iwahashi. |
| 11:20 to 12 | Devotional Address. Rev. J. C. Mann. |
| 2 to 3 P.M. | Business Session Reports of Committees. |
| 3 to 3:45 | Findings on "The Church and the Rural Problem." |
| 3:45 to 5 | Reception to Fraternal Delegates. |

Friday, July 31

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|----------------|--------------------------------------------------------------|
| 9 A.M. | Devotional Period. |
| 9:15 to 9:55 | Paper: THE CHURCH AND THE CITY PROBLEM. Rev. H. Hatanaka. |
| 9:55 to 11:10 | Organized Discussion Leader: Miss Caroline Macdonald. L.L.D. |
| 11:20 to 12 | Devotional Address. Rev. J. C. Mann. |
| 2 to 3:15 P.M. | Business Session. |
| 3:15-4 P.M. | Findings on "The Church and the City Problem." |

Saturday, August 1

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|-------------------|----------------------------------------------------------------------|
| 9 A.M. | Devotional Period. |
| 9:15 to 9:55 A.M. | Paper: THE CHURCH AND THE TRAINING OF LEADERS.
Rev. C. D. Kriete. |
| 9:55 to 11:10 | Organized Discussion. |
| 11:20 to 12 | Devotional Address. Rev. J. C. Mann. |
| 2 to 3:15 P.M. | Business Session. |
| 3:15 to 4 P.M. | Findings on "The Church and the Training of Leaders." |

Sunday, August 2

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|-------------|--------------------------------------------------------------------------|
| 7 to 7 A.M. | Annual Early Morning Prayer Meeting. |
| 10:30 | Annual Church Service,
Preacher, The Chairman of the Federation. |
| 4 P.M. | Memorial Service
Communion Service.
Adjournment of Annual Meeting. |

It will be noted that there are several new features. For one thing, in order to eliminate the sense of strain and rush that sometimes attended the meetings, there are no evening sessions except the Wednesday evening prayer meeting. Similarly the papers and discussion subjects have been reduced from the four of recent years to three. Again the time needed for transacted business has been so distributed as to provide a maximum of variety in each day's programme.

The outstanding change has been in the matter of committees on findings. It has been felt that even the most significant papers have usually failed in adequate results. As an effort to remedy this, connected with each paper and its discussion is a committee on Findings. These committees have been selected from among persons in Japan who are experts on the subject with a view to bringing in specific recommendations such as are likely to meet both with the favour of the Conference and for achieving definite results.

Yet another new departure is the sending of invitations to all missionaries in Japan to attend. Except that such unofficial delegates will not have their expenses paid by the Federation, nor have the right of vote, their privileges at the Conference will approach closely to those of the regular delegates. Arrangements are being made for their entertainment at minimum rates along with the regular delegates, and by action of the Federation last year they are accorded the privileges of the floor. Thus the way is being made as easy possible for every person who has these themes at heart to attend the Annual Meeting.

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

AMY C. BOSANQUET

Our largest new publication is a very important book for the times, a *History of Social Reform* (Shakwai Kairyō Shiron), by the Hon. Daikichirō Tagawa, M.P., 730 pp., in cloth board binding. It gives an account of the influence of Christian opinion and protest at the beginning of the industrial era in England during the early nineteenth century and since.

Another book which deserves to be well known is (*A Child of the Morning: Memoir and Letters of Renee de Benoit* (Akatsuki no Ko: Rene deu Benoa no Shuki), translated by Miss T. Hosokai, 200 pp., in most attractive coloured binding, designed to represent a sunrise sky, typical of Renée de Benoit's radiantly beautiful life, while her portrait appears on the

loose wrapper. Originally published in the French language, in Switzerland, this book has been translated already into twelve languages, including the new Japanese version.

We have also brought out a small cheap book which ought to be of great use if widely circulated by all who have the subject of the health of the nation at heart: *A Primer for the Tuberculous* (Ryōyō no Tomo), by Robert A. Peers, M.D., C.M., F.T.M.C., F.A.C.P., Medical Director, Colfax School for the Tuberculous, Colfax, California; translated by Mrs. Harue Miyagi. Dr. R. Tazawa, a leading specialist, at the head of the great Tokyo City Free Sanatorium for Tuberculosis, near Nakano, has most kindly gone through the translation, revising and completing it, and has written an introduction to the little book. Dr. Peers himself wishes to have copies for Japanese patients who enter the Colfax School for Tuberculosis. We hope that other doctors besides Dr. Tazawa will approve and use it for their patients and also for the relatives of patients, upon whose knowledge and attitude so much depends.

THE JAPAN CHRISTIAN NEWS AGENCY

M. S. MURAO

Since the publication of the last issue of the *Japan Christian Quarterly* the following Newspaper Evangelism Offices have affiliated with the Japan Christian News Agency:—

Kanazawa—Zenrinsha.

Toyama—Shinseikan.

Tokuyama—Yamaguchi Shinseikan.

Arrangements have also been made by which the M.S.C.C. and the U.C.C. will co-operate at Nagano in the regular use of the local press, with whom the J.C.N.A. has been able to make very satisfactory arrangements.

The Tohoku Shinseikan and the Tokyo Kounkan have been experimenting in the Tokyo Asahi Newspaper with encouraging results.

The Executive Committee are at work on a small hand-book explaining the How of Newspaper Evangelism, which should be of use to those contemplating such work.

Plans have been worked out for co-operation with the Kingdom of God Movement and have been approved by that body, but their execution is delayed on account of funds.

The Agency is ready at any time to open negotiations with the press for the insertion of the articles which are now supplied regularly. In view of the increasing demands made upon it, it is also ready at any time to receive gifts towards the work.

PURITY NOTES

E. C. HENNIGAR

The January number of the *Quarterly* had gone to press before the full returns of the campaign in the outlying prefectures had come to hand. A stop-press note recorded the passage of the bill for the abolition of licensed prostitution by the Kanagawa Prefectural Assembly. On the same day, Christmas Eve, a similar bill passed in Okinawa Prefecture (Loo Choo Islands). This brings the number of Prefectures that have passed abolition bills up to eight, Fukui, Fukushima, Saitama, Akita, Niigata, Nagano, Kanagawa and Okinawa. We must also add to the report in the last issue that a bill was presented in Miyagi but defeated 10-24. In Kumamoto the presentation of the bill was prevented at the last moment, but we are assured that it will be introduced without fail this year.

To date abolition has not been put into effect in any of the above prefectures with the exception of Saitama where the last licensed houses were actually closed on the 27th of December last. Saitama thus becomes the second prefecture in the empire to free itself from complicity in this business, the other being, of course, Gumma where abolition was effected 36 years ago.

A NOTABLE VERDICT.

During December a notable verdict was handed down in the Osaka District Court in a case involving a woman who had fled from the licensed quarters. For the first time in Japanese legal history a verdict was given declaring it no crime to repudiate the debts owing to the keeper of the house. If this decision is sustained in the higher court it will be epoch-making and will spell doom for the system by which girls are *bought* under the specious pretence of making a loan.

IN THE DIET.

On December 27th a Bill was presented in the Imperial Diet forbidding the licensing of any new women as prostitutes and naming Showa II (1936)

as the year when the entire system is to be abolished. This Bill was presented by Mr. Miyake, member from Yokohama and Messrs Banto, Nagao, Tagawa, Hoshijima, Dei, Matsuyama, Katayama, Sugiura, Kurihara and Nobuta together with 58 others signing as in favour. On February 14th this Bill was brought up for debate. After a strong speech in favour by Mr. Miyake, an opponent, Mr. Yamazaki of Wakayama made some interpellations and the bill was submitted to a committee of 18 members. Two days before the Diet adjourned the bill was defeated in Committee.

A delegation waited on the Home Minister on February 20th and were assured that he would grant no further licenses for the establishment of geisha houses. This is in accord with his declaration of a year ago.

NEW ABOLITION ORGANIZATIONS.

During January preliminary meetings were held in Yamaguchi and Nagoya looking to the establishment of Abolition Unions. This will make 27 prefectures out of a total of 44 to organize for this campaign. It is hoped that the remainder may soon fall into line. The Central Office will be glad to furnish information and assistance.

The inaugural meeting of the Tokyo City Abolition Union took place on March 23rd in the Ginza Kaikan. The list of promoters is headed by Dr. Nitobe, Dr. Inoue Tetsujiro, Baron Sakatani, Pres. Hayashi of Keio University, Pres. Nakajima of Toyo University and 145 others including M.P's, professors, pastors, several Buddhist priests and many social workers. After the inaugural ceremony a public meeting was held in Asahi auditorium.

On the 17th of March in the Kogyo Club, a meeting attended by a large number of Tokyo social workers was held under the auspices of the Committee for the Suppression of the Traffic in Women and Children. Among the speakers were Dr. Nitobe, Baron Wakatsuki, the new Premier, Dr. Tagawa M.P., Dr. Ebina and Dr. Kurimoto, M.D. The hope was expressed that the government would give every facility for the League of Nations Commission, due in Japan next month, to see the actual conditions existing here in this traffic. The following memorial was passed.

"Whereas the continued recognition by the government of the system of licensed prostitution renders difficult the operation of the Treaty for the Suppression of the Traffic in Women and Children, we call upon our authorities to formulate an adequate policy for the overthrow of the ancient system in our midst."

All readers of this *Quarterly* will have received literature regarding this movement accompanied by an appeal for assistance. At the time of writing over ¥500.00 had been sent in to the office in response to this appeal. As expenses in connection with the coming visit of the League of Nations Special Commission will be heavy any further financial help will be greatly appreciated at the central office, 500 Shimo Ochiai, Tokyo fuka.

CORRESPONDENCE

Omi-Hachiman, Japan, March 16th, 1931.

To the Editor; *Japan Christian Quarterly*.

Dear Sir,

Your January issue contained a stirring series of articles concerning work for children. But one disappointment remains in the fact that no one pointed out the blunder the missions and churches have made in dropping *primary* education.

If all that we say about the importance of kindergarten and Sunday School work is true, we ought to continue operations with primary school *before* making provision for middle and higher institutions; and *instead*, if we cannot do both.

Either the pedagogical and psychological principles which we accept are wrong or our practice of them is wrong. We cannot be right in evaluating young children as particularly potential spiritual beings and then ceasing our efforts on their behalf during the most critical years of their lives!

Yours, etc.,

W. M. Vories.

BOOK REVIEWS

THE RELIGION OF JESUS, by Toyohiko Kagawa. Translated by Miss Helen Topping, M. A., with Biographical sketch by Rev. W. H. Murray Walton, M. A. Published by the Student Christian Movement, London. p.p. 127. Price 4/-.

A new book by Kagawa is an event in Japan, even outside the Christian community. Every Christian worker in Japan ought to read every book of Kagawa's, for his own good and as material for his work. Especially every missionary ought to do so, for in addition to the above two reasons there is the helpful insight into Japanese thought, the glimpses into Japanese

social conditions of today, and the example of how to preach to Japanese audiences if one would draw the crowds.

The busy missionary may find wading through the original Japanese texts too laborious, but here is an exception, a translation into English. That makes it easy. Besides it is a book of only 127 pages, brief, but packed full in the Kagawa manner.

The translation is good, as one would expect from the co-worker of the author. I have not seen the original, so can't say how literal it is; but I know it is good because it is so Kagawa-like. You fairly hear him speaking; it is his own crisp, colloquial utterance; short sentences, shot forth explosively with what pauses there are between sentences. Almost incoherent at points, just as he preaches; but incontestably real, convincing.

Kagawa is more a poet than a philosopher or theologian, and more a man of action than poet. From this standpoint, he gives us here what the Religion of Jesus means to him, and the student of Christianity who does not take into account this little volume is missing something.

Some books are great because of the men who write them. Some authors become great because of the books they write. Some books would lose their standing if their authors were to become too well known.

The book under review would be worth while no matter who wrote it. That is saying much. But in this case the author is greater than his book. There is not much in it that is startlingly new. There is no effort at literary excellence. A number of glimpses are given into Oriental attitudes and customs and a little new light is shed from characteristically Oriental parallels in illustrative incidents and comments. But the greatest value of the book lies in its genuineness, its personal testimony out of the life experience of one who knows what he is writing about.

So much of our religious literature is not religious but rather theorizing argument, because it is not the experience of the writer; for this reason it is the more refreshing to find reality such as this. This is, I believe, the secret of the power of Kagawa's books and of his preaching throughout Japan. He puts it well in the present pages when he exclaims that too few religious leaders to-day can say to their listeners, "Follow me"; or "Come and see." Most of us find preaching so much more easy than practice that we are prone to exhort our audiences to do as we say and not as we do. But that is what is the matter with the Churches today, and if they want to regain a place of power in society they must take to heart what is said in *The Religion of Jesus*.

Although the primary purpose of the book is an apologetic for Christianity as Jesus founded it, directed to those Japanese who do not yet appreciate His way, its incidental effects may prove even more significant. For it shows that just as two milleniums ago Jesus had many disciples but few apostles, so today too few of us are willing to go the whole length of

following Him. If there were twelve apostles of Jesus in Japan today, the so-called Kingdom of God Campaign might be realized. It should give us pause to reflect that it makes little difference whether this twelve were Japanese or missionaries.

Read the book for its challenge as well as for its apologetic materials.

W. M. VORIES

THE CHANGING FABRIC OF JAPAN, by M. D. Kennedy. 282 pages.
Price 12/6. Published by Constable & Co., London.

This book gives the best survey of the present situation in Japan that we know. It takes wide views and is quite up-to-date, and serves as a corrective to that mind which still thinks of Japan in terms of a decade ago. It tends perhaps to regard things too much from the standpoint of the Capital, but in view of the position which Tokyo holds in the life of the nation, this is not so serious as it might be in other countries.

The author discusses among other things the Labour Movement, the Women's Movement, the Press, the Government, Industry and Religion, and though his own political sympathies, perhaps inevitably, appear here and there, yet he preserves a fair balance.

In his consideration of the growth of radical thought in Japan, we feel that there is a tendency to over-estimate the conserving influence of the Army and Navy in the life of the nation. We doubt whether there is such an enthusiasm for a military career or such a response to its discipline as the writer would suggest. Our own observations have given rather an opposite impression. Though by the Constitution the military authorities hold a unique position, yet it would seem that they dare not use it. Indeed since the publication of the book events have happened which have shewn the growing power of the Cabinet.

With regard to the Women's Movement, we feel that the author does not lay sufficient emphasis on the growth of women's secondary education. The whole position has been revolutionized within the past few years. Today no fewer than 343,000 girls are enjoying such education,—figures which represent an amazing advance. The bride of today is intellectually a very different person from her mother. We may say in passing that Christianity has, perhaps, in the higher education of women, made a greater contribution to the life of Japan than along any other line. As Dr. Nitobe said in a speech a few months ago: "In the higher education, particularly of girls, the Government is too proud or too ashamed to own that it has followed Christians. If I were a Minister of Education, I would say honestly and frankly that female education in this country owes much to missionary effort."

We naturally read with the greatest interest the chapters on Religious Forces and their Political Bearing. Here we get what may be termed an admirable lay view of the situation. It is wholly sympathetic and yet at the same time healthily critical. It avoids that extravagance of language as to the growth of Christianity in Japan, which often finds its way into missionary magazines. The writer effectively—and we hope finally—disposes of that question still asked in some backwaters: "If the Japanese are content with their own religion, why try to foist another religion upon them?" The issue today is not Christianity *v* Buddhism, but Religion *v* Nothing at all.

The chapters contain a careful analysis of the present situation and of the attempts being made to meet it. The failure of the cult of the Shinto Shrine to satisfy the religious aspirations of the nation is clearly recognised. When, however, the author comes to discuss in a positive manner how the situation is to be met we find ourselves in disagreement with one or two of his conclusions. He seems to toy with the idea of closer co-operation between the three religions of Buddhism, Shinto and Christianity. He readily admits the inadequacy of either Buddhism or Shinto to satisfy the spiritual needs of modern Japan. What advantage therefore can Christianity have in allying itself with them? or being too closely associated with them? In asking this question we do so with no desire to belittle the great part which these religions have played in the Japan of the past; but we are concerned with the Twentieth Century and the message of religion for the man of today. On matters of peace and purity all men of goodwill can find a common platform, but in matters of religious belief Christianity and the other religions are fundamentally different.

Again, the writer seems to labour under the delusion, still common in foreign circles in Japan, that the missionary more or less dominates the situation. Today the Japanese Church is responsible for the spread and direction of Christianity. It welcomes and indeed desires the co-operation of the missionary, but it is quite capable of managing its own affairs. Christianity has ceased to be a foreign religion. At the same time we admit that there is some justification for the author's remarks as to the necessity of Japanese Christianity becoming still more indigenous. Indeed we rather fancy that the missionary is more alive to this need than his Japanese brother. The reason is not far to seek; it has ample precedent in Church History. Till Christianity is firmly established in the minds of the common people, till its distinctive message is clear, the tendency is to emphasise the differences between Christianity and the native religions. Such an attitude is inevitable but at the same time is temporary. There are already signs that Christianity is getting more assimilated to the life of the people. All that is needed is patience.

We think the author does well to emphasise the seriousness of the

situation, for there is no greater enemy to the Christian cause than a blind optimism. Christianity may have a message potentially capable of winning Japan, but whether it will succeed depends largely on the method of its presentation. Not half enough thought has been given to this aspect, and and if the author's remarks serve to provoke self-examination, he will have achieved much.

We have no hesitation in recommending this book to our readers; in fact, we believe that to the younger missionary no less than to the mission secretary it is almost indispensable.

W. H. MURRAY WALTON

PREPARING THE WAY FOR PAUL by *Frederick M. Derwacter, Ph.D.*
Published by the Macmillan Company. \$ 1.75. 165 pp.

This book by one who was a missionary for five years in Japan, contributes much to the study of the Proselytizing Movement in Judaism, and at the same time throws out valuable suggestions for the Christian workers of the present age. Compressed into small space with so much material to draw upon, it is not exactly a book for the popular taste.

The words "Proselyte and "God fearers" are historically explained, and the evidences are given from different sources of the existence of proselytism in the Judaism of the Graeco-Roman world.

The proselytizing movements of the Jews arose from their circumstances. They were a minority in the world, in need of an influential patron and a group of sympathizers. They had to defend themselves against the calumny of atheism and misanthropy. Self-defense naturally led them to bold declarations of their belief in the one true God, the Lord of the Universe the Father of all men. The calumny of misanthropy stimulated their humane spirit, leading to the welcome of converted strangers into their community.

Proselytism owed much to dispersion. Its methods were the synagogue, literary propaganda and the missionary. Wise missionaries modified the legal and ceremonial sides of Judaism. Generally speaking, however, the proselyte "out-Jewed the Jew himself in his thorough-going legalism." Might we not say that Japanese believers sometimes "out-sect" the original sectarians?

Various tangible privileges drew men to Judaism, but by far the stronger motive was moral and spiritual. The magical and eschatological elements of Judaism were great attractions.

The decline of Proselytism in Judaism was caused by the following circumstances: the governmental measures increased their rigour against it;

Christianity, containing within itself all the spiritual and ethical excellencies of Judaism and in addition universal and redemptive characteristics peculiar to itself, ousted Judaism from its field; finally, Judaists themselves made for the decline of Judaism, i.e., they shut Judaism in the racial enclosure, fearing intrusion and consequent disintegration.

This book does a double work. We see what was in Judaistic proselytism and how it prepared for Christian missionary work. We also are made to look at our own missionary movement, to reconsider what we should cherish as permanent for all time and what we should regard as variable in application to the varying times.

TAMAKI UEMURA

*"SEEN AND HEARD IN A PUNJAB VILLAGE" by Miriam Young.
Published by Student Christian Movement Press, London. Price 5/-.*

Today when rural problems and rural evangelism are claiming as never before the attention of Christian leaders in Japan, it is suggestive and stimulating to learn how such problems are being tackled in other lands. We are fortunate, therefore, in having a growing literature on rural questions, Of such books the above-mentioned one is full of interest.

The author, an Englishwoman, has lived in India for twenty-five years. and for most of that time in or near villages. For three years she and a friend tried the very interesting experiment of living in one of the many thousands of villages which make the real India, that is one of about two thousand inhabitants which is large as Indian villages go.

What added special meaning and interest to their experiment was the fact that they tried so to live in that Indian village that their foreign nationality might be overlooked. They were glad to use the Indian names of Panchi and Bidhiya, given them. In order that the village women might look upon them as like themselves living in a home and family, they always had two or more children living with them. They used a rented house and so far as health and cleanliness permitted, they tried to model the externals of their own daily life on those of their fellow villagers. This endeavour to live according to village standards made it necessary for them to live much in the public gaze, for the door of a village house is always open. This policy of the open door brought to them their hardest test, and many trying experiences.

This book is full of incidents and pictures of real life in that village community. Throughout the three years Miss Young and her co-worker spent in that village their good friend, guide and interpreter of things Indian was Sarsuti, a Brahmani woman. Through her they were able to make

natural human contacts with simple friendly neighbors and gradually they came nearer to appreciating the way Indian villagers look at life and how life deals with them.

Marriage customs, the simple methods of farming, the effects of famine, the semi-annual Hindu fair, the sacredness of the cow, the exorbitant rates charged by the money-lender, the strong hold that the idea of fate has upon so many villagers, the influence of the medical work and how through it Sarsuti was led to understand better the real meaning of Christianity—these and many, many other things are set forth in vivid word pictures and incidents.

The similarities and contrasts between rural life in Japan and India are suggested as one reads through this volume. In both countries the rural community holds a most vital place in the life of the nation. In both the process of industrialization goes on apace. In both there is an awakening on the part of government and other national leaders regarding the absolute necessity of solving rural problems that is refreshing.

On the other hand, the contrasts between rural conditions in India and Japan are most striking. In India the complexity of the situation is almost appalling. The many different languages, the religious rivalries, the uncertainty of good harvests due to climatic conditions, and worst of all, the divisive effects of the many castes present problems that are gigantic enough to test the most adventurous. The methods Miss Young and her co-worker adopted to express the spirit of brotherhood in relation to the sweepers and leatherworkers of their village were most heroic; for instance, they did in their own home what other people called the sweepers in to do.

So interesting are the pictures that Miss Young presents of their experiment in living Christ among the villagers that one is not satisfied with stopping with that book, but longs to see what has been accomplished at other places and in other ways as reported by such workers as Bishops Azariah and Whitehead in *Christ in the Indian Villages*, which is said to be packed with amazing facts of the triumphs of the gospel from the Punjab to South India. Another publication that the reader of Miss Young's book wishes to get hold of is Dr. Kenyon L. Butterfield's report *Christian Mission Work in Rural India* prepared after a six months' survey ending in May 1930 in co-operation with Indian Christian workers and missionaries.

J. E. KNIPP

PERSONAL COLUMN

COMPILED BY MARGARET ARCHIBALD

NEW ARRIVALS

- BUCHANAN. Miss Ruth Buchanan (P.S.), daughter of Dr. and Mrs. Walter McS. Buchanan of Marugame, arrived in Japan in the early winter and is teaching in the Kinjo Girls' Special School, Nagoya.
- CLAUSE. Miss Freda J. Clause (A.B.F.) arrived in September, 1930, and is teaching at Shokei Girls' School, Sendai.
- HANOLD. Miss Helen D. Hanold (R.C.U.S.) of Clinton, Wisconsin, arrived at Yokohama, January 5. Miss Hanold will teach piano in Miyagi College, Sendai.
- PRIMLEY. Miss Helen E. Primley (R.C.U.S.) of Seattle, Washington, who has been visiting during the winter in Sendai, has been appointed a short-term teacher of English in Miyagi College.
- SAUNDERS. Miss Saunders (S.P.G.) arrived in March and will assist at the Shoin Girls' School, Harada Mura, Kobe.

ARRIVALS

- AKARD. Miss Martha B. Akard (L.C.A.) returned from furlough in March, to resume work as Principal of the Kyushu Women's College, Kumamoto.
- ANDREWS. The Rev. Dr. R. W. Andrews (P.E.) of Tochigi, arrived at Yokohama, April 10, from furlough. Mrs. Andrews is remaining in America for several months. Address: 12 Irifune Cho, Tochigi Shi.
- BALLARD. Miss S. Ballard (S.P.G.) returned from furlough in April 1931 and is resuming her evangelistic work in the Diocese of Tokyo. Address: Uchiyarai-cho, Ushigome, Tokyo.
- BASIL. The Right Rev. Bishop Basil (S.P.G.), Bishop in Kobe, arrived from furlough on March 24. Address: The Firs, Shinomiya, Kobe.
- BAZELEY. Miss Mary Bazeley (J.E.B.) of London, England, arrived in Japan on March 24. Address: 102 Umemoto Cho, Kobe.
- BIXBY. Miss Alice Bixby (A.B.F.) returned from furlough in the autumn of 1930, and is in charge of the music department of Shokei Girls' School, Sendai.

- BLAKENEY. Miss Bess M. Blakeney (P.S.) returned from furlough in December 1930. She is now engaged in evangelistic work in Marugame.
- BUCHANAN. Dr. and Mrs. Walter McS. Buchanan (P.S.) returned from furlough in the early winter and are located to Marugame.
- FISHER. Mrs. Emma H. Fisher (A.B.F.M.S. retired) arrived at Yokohama in the autumn of 1930, and is residing at 1327 Minami Ota Machi, Yokohama.
- GILLESPIE. Miss Jessie Gillespie (J.E.B.) returned from furlough in April. Address: 102 Umemoto Cho, Kobe.
- HAILSTONE. Miss M. Hailstone (S.P.G.) returned from furlough in March and has resumed her work at St. Hilda's Girls' School, Tokyo.
- LLOYD. Rev. and Mrs. J. Hubbard Lloyd (P.E.) and children of Wakayama, returned from furlough, arriving on March 20.
- McKIM. The Right Rev. Bishop and Mrs. McKim (P.E.) arrived in Kobe on March 5. Address: St. Paul's University, Ikebukuro, Tokyo.
- MORRIS. Rev. and Mrs. J. Kenneth Morris (P.E.) of Kyoto, and their daughter, returned from furlough, April 20.
- PEDLEY. Mrs. Martha C. Pedley (A.B.C.F.M.) arrived April 16. Address: Kobe College, Kobe.
- PRICE. Miss C. J. Price (C.M.S.) has arrived to take up evangelistic work in Hanshin district. Address, Seishi Jogakuin, Ashiya, Hyogo-ken.
- ROBERTS. Miss A. Roberts (C.M.S.) has returned to resume work at Ikebukuro. Address: 542 Nishiyama, Ikebukuro, Tokyo Shigai.
- WATTS. Rev. F. E. Watts (Ind.) chaplain of the Mission to Seamen, Kobe. and Mrs. Watts returned to Kobe from furlough spent in Australia, on March 13. They will live as before at the Seamen's Institute, 103 Ito Machi, Kobe.
- WILSON. Miss Eleanor Wilson (A.B.C.F.M.) returned from furlough in April, to the Kobe Woman's Evangelistic School.

DEPARTURES

- BARBER. Miss Doris Barber (S.P.G.) of Kobe left on April 1, for furlough in England.
- BROUGHAM. Rev. R. H. V. Brougham (Ind.) who has been in charge of the Mission to Seamen, Kobe, during the absence of Mr. Watts, has returned to England, and will act as Chaplain to a Seamen's Hospital in Greenwich.
- BUSHE. Miss S. L. K. Bushe (C.M.S.) Tokyo, sailed from Yokohama on March 26, by S.S. Empress of Asia, for furlough in England.
- CARLSON. Rev. C. E. Carlson (S.A.M.) and family sailed on the M. S. Chichibu Maru March 12, for furlough in Rapid City, South Dakota, U.S.A.

- CARY. Mrs. Frank Cary (A.B.C.F.M.) and daughter sailed January 27, on furlough. Address: A.B.C.F.M. 14 Beacon St., Boston, Mass.
- CARY. Dr. and Mrs. Cary (U.G.C.) sailed on the Tatsuta Maru, March 26, for furlough. They were accompanied by their daughter, Regina, who will enter Simmons College, Boston.
- CONVERSE. Mrs. Guy C. Converse (Y.M.C.A.—A) and her son, Dickie, sailed for America from Yokohama on the S. S. Empress of Japan, April 9.
- COOTE. Mrs. L. W. Coote (J.A.M.) and three children sailed for America on February 18.
- DEMAREE. Rev. and Mrs. T. W. B. Demaree (M.E.S.) sailed for America in February, having been summoned home by the illness of their son.
- DICKINSON. Rev. J. H. Dickinson (S.P.G.) Shizuoka left for England in March on his appointment as Assistant Bishop of Melanesia.
- DICKSON. Miss L. Elizabeth Dickson (P.E.) formerly of St. Agnes School, Kyoto, left on furlough, sailing April 7. After her return in the autumn she will be stationed in Nara.
- ESSEN. Miss M. E. Essen (S.P.G.) of the Shoin Girls' School sailed on April 15, for furlough in England.
- HANNAH. Miss Lolita Hannah (S.B.C.) who has been at the head of the Music Department of Seinan Women's College, Kokura, sailed on the Tatsuta Maru, March 26, for furlough in Nashville, Tennessee.
- MYERS. Rev. H. W. Myers, D.D. (S.P.) former pastor of Kobe Union Church, left Kobe on April 2, for furlough in the United States, where he will join Mrs. Myers who went home a year ago.
- MYLANDER. Miss Ruth Mylander (F.M.A.) sailed for the United States on the S. S. Empress of Canada, March 11, having been summoned to her home in North Platte, Nebraska, by the critical illness of her sister.
- NALL. Miss Ruth E. Nall (R.C.U.S.) teacher of piano in Miyagi College, Sendai, has returned to her home in the United States, sailing February 21.
- PUGMIRE. Lieut.-Colonel and Mrs. E. I. Pugmire (S.A.) left Japan on furlough on the S. S. Empress of Japan, sailing from Yokohama April 9.
- REID. Miss Grace L. Reid (P.E.) of St. Luke's Hospital, Tokyo, sailed for America on March 13, retiring on account of ill health.
- REISCHAUER. Dr. and Mrs. A. K. Reischauer (P.N.) of Woman's Christian College, Tokyo, are leaving on furlough April 20, by Terukuni Maru from Yokohama, via the ports to New York.
- RIKER. Miss Susannah M. Riker (P.N.) of Wilmina Jo Gakko, Osaka, left on furlough March 10, on S. S. Shanghai Maru from Kobe, via the ports to New York.
- SHARPLESS. Miss E. F. Sharpless (A.F.M.) sailed for her home in Haverford, Pennsylvania, on March 5, on account of the illness of her two sisters.

- SMITH. Miss Eva Smith (S.P.G.) of the English Mission School left for England on furlough on April 15.
- SPENCER. Rev. V. C. Spencer (M.S.C.C.) will return on furlough to Canada via Siberia, at the end of April.
- STOUDT. Prof. and Mrs. O. M. Stoudt (R.C.U.S.) and family are returning to America on furlough, sailing on the M. S. Asama Maru, April 9. Their furlough address will be: 1120 New Street, Lancaster, Pennsylvania.
- THOMSON. Dr. and Mrs. R. A. Thomson (A.B.F.M.S. retired) left Kobe for London on March 12. They do not plan to return to Japan.
- WILCOX. Miss Edith Wilcox (A.B.C.F.M.S.) returned to the United States in the autumn on sick leave.
- WILKINSON. Miss Jessie M. G. Wilkinson (W.A.B.F.M.S.) left for furlough in the United States on March 12, via the ports and England.
- WORTHINGTON. Miss H. J. Worthington (C.M.S.) Hiroshima, sails from Kobe on April 29, by S. S. Kalyan for furlough in England.

CHANGE OF LOCATION

- ALLEN. Miss Thomasine Allen (A.B.F.) formerly at Tono Machi, Iwate Ken, is now residing at 14 Kashima-shita, Shinjo, Morioka.
- DRUITT. Miss Drutt (Anglican, Indep.) who has been assisting in Tokyo, has moved to Kobe where she will assist in the work of the Shoin Girls' School (S.P.G.).
- FARNUM. Rev. and Mrs. Marlin D. Farnum (A.B.F.) have been transferred from Himeji to Shigei Mura, Mitsugi Gun, Hiroshima Ken.
- HARRISON. Rev. and Mrs. E. R. Harrison and wife (S.P.G.) have moved from Chiba to Akita, where they will work under the P. E.
- HOFFMAN. Miss Mary E. Hoffman (R.C.U.S.) who has been in the Language School in Tokyo, is now teaching Domestic Science in the Miyagi College, Sendai.
- KENNARD. Dr. and Mrs. J. Spencer Kennard, Jr. (A.B.F.) and daughter have moved from Mito to No. 10 of 166 Sanya, Yoyogi, Yoyohata Machi, Tokyo Shigai.
- START. Dr. R. K. Start (M.S.C.C.) is now living in Nagano, where he is studying the language in preparation for the opening of the Tuberculosis Sanatorium of the M.S.C.C.
- STOKES. Miss K. Stokes (S.P.G.) is now living at 56 Yukino Go Sho Cho, Hirano, Kobe, where she has taken charge of Miss Barber's Kindergarten work.
- WALLER. Rev. Wilfrid Waller (M.S.C.C.) after a year's study of the language in Tokyo, is now living at Baba Cho, Ueda, Nagano Ken.

BIRTHS

- CRAWFORD. A son, Vernon Allen, Jr., born to Rev. and Mrs. V. A. Crawford (P.S.) Tokyo, October 3, 1930.
- GILLETT. A daughter, Carol, born to Rev. and Mrs. C. S. Gillett (A.B.C.F.M.) Sendai, December 22, 1930.
- HASELL. A daughter, Lucile, born to Rev. and Mrs. A. P. Hassell (P.S.) Tokushima, November 25, 1930.
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ENGAGEMENTS

- MORRIS—DEMAAGD. Announcement has been made of the engagement of Miss Marion Morris (P.N.) of Shimonoseki Baiko Jo Gakuin, to Mr. John C. Demaagd (R.C.A.) of Beppu.
- SIPPLE—MARTIN. Announcement has been made of the engagement of Miss Edna M. Martin (R.C.U.S.) kindergarten worker, Yamagata, to Mr. Carl S. Sipple (R.C.U.S.) North Japan College, Sendai.
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DEATHS

- BOOTH. Rev. Eugene S. Booth, D.D., (R.C.A.) Principal Emeritus of Ferris Seminary, Yokohama, died in New York City, on February 9.
- CONVERSE. Mr. Guy C. Converse (Y.M.C.A.—A.) died at his home in Sumiyoshi, Hyogo Ken, on February 23. Mr. Converse had been a secretary of the Y.M.C.A. in Japan since 1915.
- COOTE. Mary Anna Coote, aged 1 year, daughter of Mr. and Mrs. L. W. Coote (J.A.M.) died suddenly on January 23, at their home, Ikoma, Nara Ken.
- FIFE. Miss Nellie E. Fife (A.B.F. 1887-1899) died in the Baptist Home, Alhambra, California, September 15, 1930.
- FOXLEY. Mrs. C. Foxley (S.P.G.) died at her home Lever Bridge, Bolton, Lancashire, England, on January 6. Mr. and Mrs. Foxley worked in Kobe, Himeji, and Suma for about 20 years and retired in 1926.
- OLTMANS. Mrs. Albert Oltmans (R.C.A.) recently of Tokyo, died suddenly at the home of her son, Gordon, at Charlotte, North Carolina, U.S.A., on December 25, 1930.
- TOWSON. Mrs. W. E. Towson (M.E.S. 1905-1925) died at her home in Americus, Georgia, U.S.A., January 14.
- WINN. Rev. Thomas Winn, D.D. (P.N.) born June 29, 1851; Flemington, Georgia, U.S.A.; arrived in Japan Christmas 1877; died on February 8 in the church he founded at Kanazawa.

MISCELLANEOUS

- ANDERSON. Miss Ruby Anderson who left Japan last summer is now in London at 3, Craven Hill Gardens, Hyde Park.
- BOWLES. Mr. and Mrs. Gilbert Bowles' (A.F.P.) furlough address is 304 Arch Street, Philadelphia, Pennsylvania.
- BUCHANAN. Miss Janie Buchanan (Canadian Academy) who has been ill at her home in Gifu all winter, is now in the Nursing Home, Karuizawa. She is now gradually regaining her strength.
- CRAGG. Rev. W. J. M. Cragg, D.D., (U.C.C.) has been appointed Acting Pastor of the Kobe Union Church, following the resignation of Dr. H. W. Myers.
- GRANT. Mr. Edward D. Grant, Educational Secretary of the Executive Committee of Foreign Missions, P.S. and Mrs. Grant sailed from Yokohama on January 9, Mr. and Mrs. Grant were in the Orient for six months and visited all the Southern Presbyterian Mission fields.
- KYUSHU JOGAKUIN. Kyushu Women's College (L.C.A.) Kumamoto, established in 1926, held its first Commencement exercises on March 18.
- LOGAN. Rev. C. A. Logan, D.D. (P.S.) who was in Severance Hospital, Seoul, from the end of January, returned to Japan the last of March much improved in health.
- MILLS. Mrs. E. O. Mills (S.B.C.) has been seriously ill since the first of February, having undergone several operations. She is now recovering.
- NIISHIMA. The statement which appeared in the Japanese Press that Mrs. Niishima, widow of the famous educationalist, had become a Buddhist is without foundation.
- NORMAN. Mrs. C. E. Norman (L.C.A.) of Fukuoka, because of a break-down in health has recently been at Severance Hospital, Keijo, receiving treatment.
- OLTMANS. Rev. A. Oltmans, D.D., is planning to Japan in September and resume his activities on behalf of the American Mission to Lepers.
- TRISTRAM. Miss K. Tristram (C.M.S.) has been awarded the Blue Ribbon for Distinguished Service by H. M. the Emperor in recognition of her educational work for the girls of Osaka.
- VINALL. Mr. G. H. Vinall (B.&F.B.S.) who has been Assistant Secretary in Kobe since November 1929, has now been appointed Secretary in the place of Mr. F. Parrott who has retired.

CORRECTION

In the previous number, Vol. VI., No. 1., p. 95 for "LOVE AND FOES IN YAMAMOTO: by Lilian Rawliugs" read "LOVE AND FOXES IN YAMATO, by Lilian Rawlings."

WHO'S WHO IN THIS ISSUE

- REV. M. SUGIYAMA is an authority on rural problems and a leader in the Peasants Labour Movement. He is a close friend of Rev. T. Kagawa. He has stood unsuccessfully for Parliament.
- REV. A. R. STONE is a missionary of the U.C.C., who is specializing in Rural work. He is a graduate of Toronto University.
- REV. K. OGAWA was for a long time a country pastor before his appointment to his present church in Sendai. He is a Methodist.
- MRS. G. D. OLDS is a daughter of the late Dr. Davis of the Doshisha. She is a member of the A.B.C.F.M. and is a graduate of Oberlin College. She is the authoress of a recent pamphlet *Sex Education in the Home*.
- MR. T. MASUZAKI, another co-worker of Dr. Kagawa, is doing work among fishermen in a remote part of the Kii Peninsula. He is in much demand at Rural Gospel Schools.
- REV. C. NOSS, the author of *Tohoku, the Scotland of Japan* etc., is a veteran belonging to the R.C.U.S. He is engaged exclusively in rural and newspaper evangelism work.
- MR. S. TSUKADA is by ancestry a Confucian, by education a Buddhist, and by conviction a Christian. He is thoroughly at home in the religious life of Japan. He is in charge of the Tohoku New Life Hall and is on the Executive Committee of the Japan Christian News Agency.
- MR. K. KAMISAWA is a Christian, and was at one time an official of the S.S. Association.
- REV. H. G. WATTS is a missionary of the M.S.C.C. at work in Niigata. He came to Japan in 1927 after some years of service in China.
- MRS. ERICKSON is a missionary of the P.S. and the authoress of *Highways and Byways in Japan* recently reviewed in our columns.
- REV. P. G. PRICE, M.A., is head of the Social Service Department of the Japanese Methodist Church. He is the author of *Marx or Jesus, Which?* He came to Japan in 1921 and is a missionary of the U.C.C.
- REV. R. MANABE is pastor of Ushigome Methodist Church, Tokyo. He is on the Central Committee of the Kingdom of God Movement.
- MR. W. M. VORIES, LL.D. is well known for his experimental evangelistic work in Omi. He is the author of *A Mustard Seed in Japan* and is chairman this year of the Federation of Christian Missions.
- REV. W. H. M. WALTON is the Editor of this magazine and author with Rev. M. S. Murao of *Japan and Christ*. He came to Japan in 1915 under the C.M.S. and is engaged in Newspaper Evangelism.
- MRS. T. UEMURA is a B.D. of Edinburgh University and is on the staff of the Tokyo Women's University.
- REV. J. E. KNIPP is a missionary of the U.B. He has been over 30 years in Japan. He was educated at John Hopkins University.